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## Expository.

### Who Were the "Angels" of the Seven Churches?

(A STUDY OF CHRIST'S WORLD LIGHTING SYSTEM)

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Of necessity divine truth is expressed in human language which was never designed for such a holy function. Herein arise the major difficulties of interpretation. "Language," says Angus,[1] "is at best only an inadequate expression of spiritual experience . . and has often to take refuge in metaphor, or to apply the speech of daily life in a domain for which it is inadequate."

This evident fact is seen in the effort of Bible writers to describe the conflict between good and evil, sin and righteousness, truth and error, spiritual life and death. It is frequently likened to a war between God and Satan. Another favorite and familiar figure is that of conflict between light and darkness, which we here discuss.

In the Old Testament Jehovah was "the light" of his people Israel (Ps. 27:1; Isa. 60:20); while the prophets foresaw the Messiah as "a light for the nations" (Isa. 42:6).

[1] "The Mystery Religions and Christianity" p. 45.

This idea of God, or a god, being a "light" is not confined to the Bible. It seems to be more or less universal. Ahkenaton (or *ten*), the reformer—king of Egypt, in the 15th century, B. C., abolished all other religions and established the worship of the One God who manifested himself in the sun's disk and rays. That story of a transient pagan monotheism is one of the most pathetic and appealing in the history of comparative religions.

A millennium and a half later the worship of Mithra, the Persian sun-god, was introduced into the Roman Empire, and challenged the whole pantheon of deities, and well-nigh won the field over all religions, including Christianity. Constantine had on one side of the *labarum* the *"In hoc signo;"* and on the other the symbol of Mithra. The Mediterranean world was dotted with Mithraic temples the ruins of which may be seen to-day at Ostia at the mouth of the Tiber, at Aquincum near Budapest, and many other places, the second largest ruins being in Rumania.

Jesus announced himself to the Jews as "the light of the world" (John 8:12), adding, "he that followeth me shall not walk in darkness, but shall have *the light of life.*" Considering the world-psychology of that day, that was a stupendous assertion. While the idea was new to neither Jew nor pagan, it was a ringing challenge to the whole Graeco-Roman world. It must have profoundly impressed the Jewish leaders, and it is small wonder that the Pharisees immediately reacted by accusing him of falsehood: "Thy witness is not true" (John 8:13). Matthew, writing some thirty years after, when speaking of the early Galilean ministry, and using Isaiah's words of poetic beauty says: "Galilee of the Gentiles. The people that sat in darkness *saw a great light*" (Matt. 4:16).

Christ, then, is the Universal Light. He is the source of all spiritual life, truth and holiness, just as the sun is the source of all energy, life and light of the material world. He, the Light, wars against the "darkness" of ignorance, sin and death.

Individual Christians are Christ's Local Light-bearers. He said: "Ye are the light (τὸ φῶς) of the world" (Matt. 5:15); and adds words that mean that each disciple is a "lamp" (λύχνον) that is to be placed on a "lamp-stand (λυχνίαν), "and it shineth unto all that are in the house." Christ's people are frequently called "sons" or "children of light." (John 12:36; 1 Thess. 5:5; Eph. 3:8). The individual Christian's light is, naturally, largely local, illumining the home-circle of family, friends and neighbors, though, as we shall see, he may share in the larger plan of light-bearing. The Christian passes on to others the light he receives from Christ through his personality, words and deeds. He is not to restrict or cover up his rays, but to "*let* his light shine."

While Paul, and other apostles, more or less frequently, used the figure of "light," it was John who was gripped by the idea. In classic and familiar phrase he repeats his theme more than a score of times. Indeed it would not be far from correct to denominate him as "the apostle of light," as he is already known as "the apostle of love." In 1 John 1:10 he blends the two ideas in the words: "He that *loveth* his brother abideth in the *light*."

The Churches of Christ were Lights of Cities (and their vicinity). It was natural that to John, the apostle of light, the vision of "the seven golden lamp-stands" came. (Rev. 1:20). They were "the seven churches" of Proconsular Asia of which Ephesus was capital and whose church was first mentioned. Just as the individual Christian is the small "lamp" (λύχνος), shining in a house, so the churches were light bearers—("lamp-stands"-λυχνίας), illumining the pagan darkness of the city-dwellers. These "lamp-stands" were not the tiny λύχνοι of terra cotta or metal which one sees in European and Near East museums; but "stands" of metal of sufficient size and importance for lighting a city. Though they were not the "torches" (λαμπάδων), which the soldiers carried to the Garden (John 18:3); or those used in the upper-room at Troas (λαμπάδες) (Acts 20:8); or those carried by the Ten Virgins (λαμπάδες) (Matt. 25:1-11), these λυχνίας

of the "seven churches" served the same purpose of city-lighting and were, doubtless, of proportionate size. The three words λύχνος, λυχνία and λαμπάς seem to be used rather loosely in the New Testament, though the meaning is always clear. So "seven churches" in the Roman Province were "lamp-stands" bearing the light of Christ and irradiating the darkness of Graeco-Roman paganism in its cities. The dignity, worth and even glory of these churches of Christ may be seen in the fact that the "lamp-stands" were of gold, being the most valuable and precious lamp-posts of all time.

The Seven Churches also Sent their Light to the Regions Beyond. Much learned discussion has revolved around the word "angel". . Who were these "angels of the churches?" The usual interpretation that they were the "bishops" of the churches would seem to be of ecclesiastical origin for evident reasons, failing to include, at the same time, two facts that would make clear the meaning. To call a local "pastor" or "bishop" a "star" seems, to say the least, an unhappy metaphor. A star is a light-bearer. That is its plain and normal meaning in the Bible. Soul-winners shall *"shine . . as the stars* forever and ever" (Dan. 12:3). So any interpretation of the word here must keep that idea in mind as fundamental. The countenance of Christ shone "as the sun shineth in his strength" (Rev. 1:16) as he appeared to John on Patmos, standing in the midst of the seven light-bearing "lamp-stands"; and in his right hand he held seven light-giving "stars." But *where did these stars shine?* Were they local light-bearers, like individual Christians in a house; or were they city light-bearers, like the "seven churches?" The fact of their being "stars" at all would indicate the idea of *shining at distance;* that is, the seven church-stars were for shining in regions of darkness beyond. This is made clear by the further word "angel." What or who are "angels" (ἄγγελοι) if not "messengers" or "ones sent away?" There is here a plain play on words—for these "ἄγγελοι"— carried the—ἐν-αγγέλιον. These "angels"

were not local bishops who abode in the seven cities, but were "messengers" of the seven churches who were the "sent-ones" to carry the gospel to the blackness of the night of the regions beyond. *They were the foreign missionaries of the Seven Churches of Asia.* The fact that Christ carried them in his hand would indicate the regard he had for them.

One or two difficulties with this interpretation present themselves. Did each church have only *one* missionary? Were there only "seven" missionaries in all that region of Proconsular Asia? We know, on the contrary, that there were unknown numbers of missionaries in that day carrying the gospel far afield (cf 3 John). The difficulty disappears when we recall that the number "seven" in Scripture is considered a *holy,* or *complete* number. In this chapter are mentioned "the *seven* Spirits, "*seven* lampstands," "*seven* stars," "*seven* angels" and "*seven* churches." (The fact is there were at least *eight* churches, the known church of Colosse being omitted, though it was of sufficient importance to receive a letter from the Apostle Paul). Just as "seven" in the expression "the seven Spirits of God" (vs. 4) is not statistical, but stands for the idea of the fulness of God, so "the seven angels" would not mean only that number of distant light-bearers, but sets forth the *idea* of *shining afar* personified in a man, a messenger "sent." (Rom. 10:15).

The further and more grave difficulty is the question why the letters were addressed to the "angel," or missionary-body, of the church? This would indicate that, to Christ, the missionary-idea, plan and work of the church is the dominating one. When we recall that during the forty days after the resurrection his theme was the "kingdom of God" (Acts 1:3), and that the last words of his that fell upon human ears as he ascended were "*uttermost part of the earth,*" we need not be surprised that the light-giving Christ here should indicate that the idea of light-bearing afar should dominate the churches of Christ. That the "angel" and "star" represent an *idea* and not a person, is evident from the whole allegory of "sevens."

Interpreted broadly, then, the meaning would seem to be that the churches should examine themselves in the light of their world-task of shining near and far; that a church is to be judged by its allegiance to or divergence from Christ's world-plan of light-bearing, or evangelism in its broadest and best sense.

What an unforgettable picture is that! A background of world-darkness! The Sun of Righteousness arises with healing in his beams. In the night seasons, in the homes of men tiny local lights prick the night. In great cities the "golden lamp-stands" fling out their light. In the regions beyond the "messenger" stars twinkle in the vast blackness. Such is the world lighting-system of the Shining Christ.

# Christ's Call for Preachers.

Professor A. T. Robertson

[*This paper is one of a new volume of sermons selected by Dr. Robertson for future publication.*]

"And when it was day he called his disciples: and he chose from them twelve, whom also he named apostles" (Luke 6:13).

These words of Luke refer to the time when Jesus "went out into the mountain to pray; and he continued all night in prayer to God" (verse 12). Mark (3:14) says that he "appointed twelve that they might be with him." Matthew (9:35; 10:5) does not name the twelve apostles till the Master sent them "by two and two" (Mk. 6:7), the third tour of Galilee. These men have now been with Jesus for over a year, and now he was moved with compassion for the crowds, because they were distressed and scattered, "as sheep not having a shepherd." It is time for these men to try their hand at preaching and healing. "The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest." They were to pray for workers and they were to go themselves. One seldom hears a preacher pray for more preachers to enter the harvest. It is a poor church that does not produce preachers, a sign of spiritual vitality. It is interesting to study the words used in the New Testament to describe the kind of men that Jesus calls into the harvest fields. Each word presents a different angle for the picture of the same man and his work.

1. Learners (*mathētai*).

We are used to the Latin word disciple, from *disco*, to learn. That is precisely what the Greek word *mathtēs* means, a learner. Originally the word was used of any and all who took Jesus as Teacher. It was at first a very small group of half a dozen (Andrew and Peter, James and John,

Philip and Nathanael), as we see them in the early chapters of John's Gospel (2:11, 12, 22; 4:8, 27, 32) at Bethany beyond Jordan, Cana in Galilee, Capernaum, Jerusalem, Sychar in Samaria. These were simple learners who afterwards went back to their tasks in Galilee. Four of them (Andrew and Simon, James and John) were called to become fishers of men and left their business to follow Jesus all the time. The term disciple came to be applied to all the followers of Jesus as in John 6:66; Luke 6:13 (our text) and Luke 6:17, "a great multitude of his disciples." In the Acts "the disciples" are those who confess Jesus as the Messiah or the Saviour, a great number in Jerusalem (Acts 6:7). But in the Gospels the word is often used for the twelve men chosen from among the multitudes of disciples, "his twelve disciples" (Mt. 10:1). This limited use of the term for the men chosen after a night of prayer does not alter the real meaning. They were to be learners. "Take my yoke upon you and learn from me" (Mt. 11:29). This command is given to all who are willing to learn from Jesus, but it concerns preachers in particular. They are expected to have expert knowledge of Jesus and to be able to teach others what they have themselves learned. The preacher who does not keep on learning will die of the dry rot. The dead line in the ministry is reached the day that a man stops learning. The true disciple keeps an open mind to God in Christ, to God's Word and to God's world. He is always growing in grace and in knowledge. Such a preacher is richer and more powerful the older he grows.

2. Workers (*ergatai*).

The translation "laborers" is a Latin word, but the Greek word is from (*ergon*) work. The Anglo-Saxon word worker is better. The preacher is to be a worker, not an idler, not a critic. The ripe harvest calls for reapers who are willing and able to put in the scythe and harvest the grain before it is too late. There is never an over-supply of workers in this harvest of the world. There may be too many in a

given spot, but there are thousands in every city who are not reached by our organized Christian machinery. This is not a criticism of the churches nor of the preachers unless they are guilty of neglect. In the first century every Christian was a worker. When the disciples were driven by Saul out of Jerusalem, they scattered the message of the gospel as they fled. It is necessary to have pastors of churches who are paid salaries, but we need to-day a new enlistment of the multitude of the disciples as workers who will carry the story of Jesus to every home in the world. John Wesley and Charles Spurgeon made large use of lay preachers, men who kept their business tasks and on Sunday went into the villages and slums to preach Christ. The city church today grows where the members are like a hive of bees. The workers go out after the honey and fill the hives, not the shirkers or the jerkers. May God hurl forth workers into the harvest, men and women who have learned the truth as it is in Jesus.

3. Missionaries (*apostoloi*).

The Greek word apostle we largely confine to the twelve disciples chosen by Jesus. They did form a special group to which no one was ever added save Matthias to take the place of the traitor Judas. Paul was an apostle on a par with the twelve, but not one of the number. So also Barnabas, Silas, Timothy, James the brother of Jesus were all apostles in a real sense as men sent of God. Our word missionary is simply one sent. Jesus Christ is God's Apostle or Missionary to earth (John 17:3; Heb. 3:1). The original meaning of messenger or missionary appears in 2 Cor. 8:23 when the agents appointed by the churches to help Paul in the collection are called "apostles (messengers) of the churches." John the Baptist is aptly described in John 1:6 as "a man sent from God." So he was and so are we. God sends us, but not all go when God sends. Some, to be sure, may go whom God did not send. In a true sense, all the workers and learners are sent into the harvest by

God. Some, alas, tarry till the eleventh hour. Some pass their responsibility on to the preachers and to the missionaries. The true preacher is a missionary, whether he stays at home or goes to a foreign land. One thing is certain. If all the pastors at home were real missionaries, there would be no lack of support of the work abroad. There are too many hardshells in the pulpit and certainly too many in the pew.

4. Heralds (*Kērukes*).

The substantive *kērux* means a herald vested with public authority who carried the official messages of kings, governors, or military commanders. Paul so conceives of himself as a herald or preacher of Christ (1 Tim. 2:7; 2 Tim. 1:11). Paul held this to be an honor like being an ambassador (*presbeuō*) for Christ (2 Cor. 5:20) equipped with Christ's authority to offer men the terms of reconciliation and peace with God. The verb *kērussō*, to act as herald, to proclaim, is common in the Gospels of the preaching of the Baptist (Mt. 3:1) and of Jesus, who "went about in all the cities and villages teaching in their synagogues and preaching the gospel of the kingdom" (Mt. 9:35). Jesus uses this very word to the apostles: "As ye go, preach" (Mt. 10:7). Hence ministers are called "preachers" even if they preach poorly. It is a noble conception of the minister as the herald of salvation to men, and calls for men of character and force. The true preacher of Christ holds the highest position on earth as the spokesman of Jesus Christ. Paul proclaimed repentance towards God and faith in the Lord Jesus in public address and in private visits from house to house (Acts 20:20). He was always a preacher and not just while in the pulpit. That was his throne, but he could preach anywhere, whether in a Jewish synagogue, a teacher's classroom, a private home, by the riverside, in a classic courtroom, before Roman governors, facing a mob that clamored for his life, with a chain on his right hand, in a prison or a palace.

5. Teachers (*Didaskaloi*).

Jesus himself is the great Teacher of the ages, and he rejoiced in being considered Teacher and Lord (John 13:13). The Jewish rabbi is rendered by *didaskalos* in Greek (Jo. 1:38). Nicodemus recognized Jesus as a teacher come from God (Jno. 3:10). The publicans called the Baptist "teacher" (Lu. 3:12). Paul conceived himself to be "a teacher of the Gentiles" as well as "a herald and apostle." The same man is pictured as teacher who is learner, worker, missionary, apostle. This is an essential aspect of the preacher's task. He must know his message and be able to impart it. Not all men are "apt to teach," though Paul lists this quality in the prerequisites for the preacher. Some indeed are more gifted in teaching than others. Paul (Eph. 4:11) mentions "teachers" as a special group of those with the gifts of the Spirit. In the early days in America (Sprague's *Annals of American Ministers*) there would often be two sermons, one the exposition of the text, and the other the exhortation based on it. Now the same man has to do both, and all within a half hour. But the exhortation goes down better if it rests on some solid exposition.

6. Prophets (*prophētai*).

The prophet is one who speaks forth a message, and in particular a message from God. He is God's spokesman, as Aaron was Moses' prophet (Ex. 7:1). The message of God was by no means always about the future, but more commonly concerning present duty. There was always the sense of urgency. There was a long line of noble prophets in the Old Testament times which reached its climax in the Baptist, who was more than a prophet. The people took Jesus to be the prophet who was to come into the world (Jo. 6:11), and so he was, though very much more. There were prophets and teachers in the church at Antioch (Acts 13:1-3). The prophet is in touch with God and has the courage to declare God's will whether men like it or not. Every preacher of Christ to-day is a prophet if he is true to

his Master, and dares to proclaim the whole message of God to his generation. Such courage often resulted in the death of the prophet who was loyal to his convictions and to his God. But the prophetic note is needed today. The time-serving preacher is a coward while the prophet is a hero for truth.

7. Evangelists (*euaggelistai*).

In a word, gospelizers, for gospel is *euaggelion*. The gospelizer is one who knows the gospel of God, the good news of salvation, and tells it to the audience or to the individual; who knows how to win men to Christ. The verb *euaggelizomai* is used of the Baptist (Lu. 3: 18) and of Jesus (8:1), "preaching and evangelizing the kingdom of God." Philip is called an evangelist (Acts 21:8) and Paul exhorted Timothy to do the work of an evangelist (2 Tim. 4:5). It is a pity to see a preacher who can preach a great sermon and yet is unable to tell a soul how to trust Christ and be saved. The best type of preacher is the pastor-evangelist who knows how to clinch the sermon with the personal application to the individual. The good fisherman lands his fish. He knows how to draw the net. Some men possess this gift more than others, as Paul noted (1 Cor. 12:9; Eph. 4:11). But no preacher should be helpless before one who longs to see Jesus. There is a prejudice against some professional evangelists with tricks of manner and method, but evangelism is the first step in all Christian work. First catch your man for Christ.

8. Pastors (*poimenes*, shepherds)

Jesus called himself the Good Shepherd (John 10:11). He has the shepherd heart and yearns for the sheep without a shepherd, and for the one lost sheep on the mountain side. In Heb. 13:20 Jesus is called "the Great Shepherd of the sheep," and Peter speaks of him as "the Shepherd and Bishop of your souls" (1 Pet. 2:25) and "the Chief Shepherd" (5:4). And Jesus by the Sea of Galilee said to Peter:

"Shepherd my lambs" (Jo. 21:16), "Feed my lambs" (25:15, 17). Paul exhorts the elders (bishops) of Ephesus at Miletus "to shepherd the church of God" (Acts 20:28). And in Ephesians 4:11 he lists shepherds as one of the groups of workers for God along with apostles, prophets, evangelists, teachers. Here again every pastor (Latin for shepherd) is by his very office a shepherd. Some, to be sure, are better shepherds than others. Not long ago, when I preached at a large church, the pastor called attention to an item in the church bulletin stating the fact that two hundred and forty names had been dropped from the roll of over three thousand. Here was not one lost sheep, but a huge flock of two hundred and forty that had wandered away from the fold.

9. Elders (*presbuteroi*).

The word means simply an older man, but soon came to be applied to officers of a town (cf. papyri), like our alderman, and the Jews used it for the rulers of the synagogue and for one form of membership in the sanhedrin. The earliest use of the word in the New Testament for ministers of Christ is in Acts 11:36 in Jerusalem. They are separate from the apostles (15:2, 22, etc.) and deacons (Phil. 1:1). This use has nothing to do with age, but only with office. There is a natural presumption that one increases in wisdom with age, though it is not always true. Japan used to depend much on the guidance of the Elder Statesmen. Youth has a right to look to age for wisdom. James, the half-brother of Jesus, came to be the leading elder in the church at Jerusalem (Acts 21:18) because of his character and gifts and because the apostles were usually away on preaching tours. Each church in the large cities apparently had several elders as in Jerusalem (Acts 21:18), Ephesus (20:17), Philippi (Phil. 1:1). This situation probably did not apply to "the church in the house" arrangement as in the case of Priscilla and Aquila in Rome (Rom. 16:5). Today some ministers insist on using Elder before their names instead of Reverend (a non-scriptural term).

10. Bishops (*episcopoi*).

The word means overseer, one who looks over (not overlooks) the concerns of the church of which he is pastor. Peter calls Christ the Bishop of our souls (1 Pet. 2:25). The same men are called both elders and bishops in Acts 20:17, 28 and Titus 1:5, 7. The usage in the Epistle of Ignatius (early second century) and common today does not occur in the New Testament, that is of bishop over the elders. The apostles did possess leadership over all the churches, but they had no successors in the nature of the case, for personal witnesses of the life and resurrection of Christ came to a natural end (Acts 1:22). There is no rank in the New Testament ministry apart from the apostles. The same men are termed disciples, workers, heralds, teachers, prophets, pastors, elders, bishops. There are diversities of gifts among them, as among the apostles themselves, and so some like James in Jerusalem naturally forged ahead into leadership. Paul left Titus in Crete and Timothy in Ephesus in charge of the work as superintendents or secretaries of the mission work, a step towards episcopacy and yet not going beyond the essential New Testament democracy.

11. Ministers (*diakonoi*).

This word *diakonos* occurs technically for deacon in Philippians 1:1 and 1 Timothy 3:8-13, but it is more frequently applied to preachers as ministers of Christ. In itself it is simply any one who serves with diligence (raises a dust by hastening), whether his master be householder (Jo. 2:5, 9), king (Mt. 22:13), or God (Rom. 13:4). Paul rejoiced to call himself a minister of the gospel (Col. 1:23) and of the church (1:25) and in particular of Christ (2 Cor. 11:23). Jesus used the verb (*diakoneō*, to serve) of himself, as expressing his conception of his own mission (Mt. 20:28). "Whoever wishes to become great among you shall be your servant" (*diakonos*, Mt. 20:26). That is Christ's idea of true greatness, great service to oth-

ers in Christ's name. The greatest preacher in Christ's view may be one of whom we have never heard, one who served best in the place where he labored. There are other words somewhat parallel to *diakonos* like *hupretēs* (under rower) used of Mark (Acts 13:5) and *halieus* (fisherman), used of the four by the Sea of Galilee who were to become fishers of men (Mk. 1:17).

12. Witnesses (*martures*).

Our English word Martyr is this very word, one who witnesses with his death like Stephen. Jesus expressly charged the disciples to wait for the promise of the Father, the coming of the Holy Spirit in power (Lu. 24:48f; Acts 1:4). Then, "ye shall be my witnesses." Now a witness can only testify in court what he knows himself, not what he has heard some one else say. It would have been a tragedy if the disciples, before they were clothed with power from on high, had gone forth to take the world for Christ. The Holy Spirit enabled them to understand the things of Christ. They already had faith and hope, but now they gained insight and power. Hence Peter boldly said; "This Jesus did God raise from the dead, of whom we all are witnesses" (Acts 2:32). When arraigned before the Sanhedrin, Peter and John bravely defy this Jewish court: "We are not able not to go on speaking the things which we saw and heard" (4:20). Such witnesses are irresistible. It is pitiful to hear a preacher talk about Christ without personal knowledge of him as Saviour. Such a preacher is powerless, however gifted he may be, and whatever degrees he may have. Instance Spurgeon and Moody as men who were filled with the power of the Holy Spirit. Thomas Chalmers says that he preached twelve years before he was converted. After that he became Scotland's greatest preacher of Christ.

# "Esau I Hated."

By A. Lincoln Shute, Th.D.

The statement in Malachi (1.3) and Romans (9:13), "Esau I hated," has presented a perplexing difficulty to many minds. Some commentators ignore the perplexity altogether, while others venture an irrational and unchristian interpretation impossible of acceptance, or water down the meaning of the word "hated" till it is robbed of all significance.

If we would understand this expression, we must, first of all, get at the exact meaning of the inspired writer in each case—of Malachi in the Old Testament and Paul in the New. For the Christian this alone will be the end of controversy. We must know the uses of the Hebrew word *sane* and the Greek word μισέω (miseo), the Greek equivalent of the Hebrew word.

*The Uses of sane and μισέω (miseo).*

Each of these words is used in three distinct and identical senses. The question is, In which of these senses are these words used by Malachi and Paul in regard to Esau?

The first sense of the word *sane* is that of vindictive hatred, even to the extent of purposing, planning and carrying out murder (Deut. 19:11): "If any man hate his neighbor, and lie in wait for him . . . and smite him mortally so that he dieth." In a similar sense μισέω (miseo) means malicious hatred, the kind of hatred that is the father of murder (Titus 3:3 and 1 John 3:15): "We also once were . . . living in malice and envy, hateful, hating one another." "Whosoever hateth his brother is a murderer." Probably all will agree that such hatred can be exercised only by the wicked—never by holy men or the holy God. Therefore this meaning is excluded from the passage under consideration. God did not hate Esau in this sense—He could not have done so without himself being wicked.

In a second sense *sane* means indifference to one as compared with devotion to another. There is such a sense of these words in both Testaments. In Gen. 29:30 it is said that "Jacob loved Rachel more than Leah," and the next verse says "Leah was hated." Evidently the two verses are intended to declare the same fact: in comparison with his love for Leah, Jacob loved Rachel more. This is a meaning that would make sense in Malachi with reference to Esau, but such a meaning could hardly be held to be satisfactory—it waters down the statement, "Esau I hated," to a point where it ceases to have significance. If the first interpretation is too severe, this is too mild.

A similar meaning attaches to μισέω (miseo) in the New Testament. In Mat. 6:24 (and Luke 16:13) Jesus says, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon." Full and undisputed devotion to one is impossible as long as devotion to another is allowed to usurp the place of supreme devotion to the first. The strongest possible statement of the supremacy of Jesus Christ in every life is found in Luke 14:26. "If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea and his own life also, he cannot be my disciple." It is as clear as the sun that Jesus here claims the place of absolute supremacy in every life—that not even the holiest relationship on earth can be allowed to stand between the soul and Christ. The whole tenor of Scripture makes it impossible to attach any element of vindictiveness or maliciousness to the word "hate" in this passage. If any doubt should remain in any mind as to the proper interpretation of this statement, that doubt may be removed by reading Mat. 10:37. "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me." These two verses give us the negative and positive expression of the same fact or truth, that Christ is supreme,

and that he never takes any second place where he takes any place at all.

Neither, then, of the foregoing meanings will give the thought in the mind of Malachi or Paul. The thought of vindictive or malicious hatred is forbidden by every consideration of Christian truth, while the idea of a mere comparison between conflicting claimants to favor fails utterly to bring out the profound meaning of a very significant proclamation of inspired truth.

A third interpretation of these two words translated "hate" sounds the depth of a profound constitutional moral and spiritual difference and separation between the infinitely holy God and persistently wicked man. Sin separates between man and God. Persistent sin results in permanent separation. When this takes place, mercy inevitably gives place to wrath, love to hate in the sense of moral and spiritual abhorrence. If this were not so, God would be the friend of wickedness, the moral order of the universe would end, and the throne of God would topple to its fall. This principle is set forth throughout the Scriptures, for example in the following references: Psa. 5:4-6, 11, 12. "Thou hatest all workers of iniquity. Thou wilt destroy them that speak lies. Jehovah abhorreth the bloodthirsty and deceitful man." God defends all that take refuge in him. He will "bless the righteous" and "compass him with favor as with a shield." In Psa. 11:5 we are told that Jehovah's "soul hateth the wicked and him that loveth violence."

Continuing our study of the bearing of the New Testament on the question at issue, it should be noted that "hatred" and "wrath" are terms naturally related. "God is love"—there is no doubt about that—Calvary is the final demonstration of this fact. But he is also the God of anger, wrath and hatred. He is the moral God—there is no doubt about that. Here is a constitutional moral and spiritual difference of nature constantly manifesting itself in the relations between man and God. The relation between God and Esau is a case in point. Esau's original indifference

to God's purpose of redemption and his lifelong disregard of the Divine will, inevitably and necessarily led to that attitude on the part of God expressed in the verdict, stated long centuries afterwards, "Esau I hated."

There is another New Testament word which throws light on this question. That word is ὀργή (orge), "wrath." "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hinder the truth in unrighteousness" (Rom. 1:18). Those who despise the forbearance and long suffering of God treasure up for themselves "wrath in the day of wrath," and "unto them that obey not the truth, but obey unrighteousness, shall be wrath and indignation" (Rom. 2:5, 8). We shall be saved "from the wrath of God through him" (Rom. 5:9.) "I sware in my wrath, they shall not enter into my rest" (Heb. 3:11). And now come three tremendous utterances on this question from the Disciple of Love. The very chapter that contains John 3:16 ends with this fearful warning of wrath: "He that obeyeth not the Son shall not see life, but the wrath of God abideth on him"—it is there now and abides. If any man permits the mark of the beast upon his person, "he shall drink of the wine of the wrath of God, which is prepared unmixed in the cup of his anger" (Rev. 14:9-12; 19:15). These warning voices prepare us for the most vivid warning against the final doom which must follow the persistent ignoring of Divine love, when the guilty shall cry "to the mountains and to the rocks, Fall on us and hide us from the face of him that sitteth on the throne, and from *the wrath of the Lamb*: for the great day of *their wrath* is come; and who is able to stand?" (Rev. 6:16, 17). "Esau I hated" is mild compared with this final revelation of Jesus Christ concerning Himself: "The wrath of the Lamb!" The love and mercy of Calvary's submissive "Lamb of God that taketh away the sin of the world" transformed into wrath that creates such a scene of horror on the the Judgment Day among those who have neglected, ignored, denied or spurned that Infinite Love!

### *The Wrath and Hatred of God*

There is such a thing as the wrath of God. There is such a thing as the Divine moral and spiritual abhorrence of all wickedness and all who persist in practicing wickedness. There is such a thing as God hating, not wickedness merely, but also the one who persists in resisting the love of God and the atoning sacrifice of his Son—every one who is responsible for the existence and persistence of wickedness in the universe of God which is intended for holiness and righteousness, harmony and happiness. In this sense of constitutional abhorrence of moral evil on the part of God, as against the constitutional love of moral evil as found increasingly in the life of Esau, God hated Esau. Thus do we see the profound meaning of a very significant proclamation of inspired truth: the profound constitutional moral and spiritual difference and separation between the infinitely holy God and the incorrigibly wicked man.

### *Confirmed By Obadiah*

The foregoing interpretation is confirmed by the inspired proclamation of the prophet Obadiah against Edom, the race of Esau: "Shame shall cover thee, and thou shalt be cut off forever" (v. 10). "The house of Esau shall be for stubble, and they shall burn among them and devour them; and there shall not be any remaining of the house of Esau; for Jehovah hath spoken it" (v. 18).

### *Conclusion*

Here is a message much needed in our day of such loose thinking about the justice, love, anger, wrath and hatred of the Almighty against sin and the incorrigible sinner—"the wrath of the Lamb." It is a fearful thing for any one so to withdraw himself from absorption in the will of God, that the love of the sacrificial Lamb of God is turned into the fierce wrath of that same Lamb—wrath because of infinite love despised and rejected, the indescribable wrath of the loving, but fatally offended God.

With this view of Scripture before us, there is no difficulty in reading, "I loved Jacob; but Esau I hated." It is not vindictive or malicious hatred; it is not mere indifference to one as compared with devotion to another; but it is the hatred that grows out of a constitutional moral and spiritual abhorrence of, and eternal opposition to, wickedness in personality, the moral evil that curses the human race. God's anger, wrath and hatred are aroused only against sin, which has no existence except in sinful persons. Better not challenge that wrath. Some day it will fall in withering "punishment, even eternal destruction from the face of the Lord and the glory of his might" (2 Thess. 1:9). "Esau I hated," is a statement based on a principle that lies at the foundation of the throne of the God who is the Sovereign in a moral Universe.

# Discussions.

## The Expansion of Redeemed Personality.

COMMENCEMENT SERMON 1936

Rev. Wallace Bassett, D.D., Dallas, Texas.

Romans 1:6-11.

At the time of this writing Paul had not been to Rome. It was the most marvelous city in the world, and people from all over the world desired to go there. Some desired to go for business reasons, some for social life, some for advantages in art and culture, and some for the pursuit of pleasures. But Paul had a higher reason than any of these. He desired to go that he might share something he had, or rather something he was. He desired to go that his redeemed personality might have a wider field of expansion. Early Christianity in Europe and Asia Minor was but the expansion of his personality.

The importance of personality is apparent to all. Living in an age of mass movements, we may overlook the importance of the individual. Let us not forget that God's contact with the human race is with the individuals of the human race. This is not to deny the social implications of the Gospel for the needs of society. Jesus came to seek and to save "that which" was lost. This of course means more that he came to seek and save "him who was lost." But the only way we can change society is to change the individuals in it. No form of social control can get anywhere with unregenerate people. There will never come the time when the personal element is not the deciding factor in life.

A man looking through a telescope said, "Astronomically speaking man is but a speck in the universe." A friend answered: "Astronomically speaking, man is the astronomist." Phillips Brooks said that preaching was truth

through personality. This is true of other things as well as preaching. Your school days have greatly helped you in grasping truth, systematizing your theology, and mastering the technique of preaching. I would not underestimate the value of these things. Yet your success or failure in the last analysis is not only what you have put into your heads, but the expansion of your personality. Emerson said that a great institution is the extension of the shadow of a great man. All great leaders have been men of impressive personalities. Mamertine during the French Revolution stopped a mob that the soldiers could not stop, and the leader of the mob said, "Men of France, you are in the presence of seventy years of noble living."

If personality means so much to the minister, then we should see to it that we possess such a personality as will enable us to adorn our Gospel. What is personality? Objectively speaking it is the attitude in others which we build up towards ourselves. But this is only the result of personality. Personality is really the sum-total of one's characteristics, attainments, loyalties and culture. While nature may help much in this, and culture may assist also, yet we can add greatly to our appeal to people by careful prayer and labor. Shakespeare said that the clouds give in rain what they get in mists. We must be in a receptive mood toward good things, for "the river first cuts its channel and then the channel controls the river." People who transform the world must first be transformed themselves.

We should grow into our personalities some characteristics which draw men to ourselves while their opposites repel them. One is humility. Nothing is so attractive as humility and nothing is so repellent as haughtiness and arrogance. Unselfishness draws people to you. The world has little use for the selfish man, especially when he is a minister. No minister wins people who simply uses his church as a stepping stone to a higher church. No minister attracts people who is ambitious for denominational preference, who schemes for places of prominence on convention programs

and sits all the time on the platform. After these things do the Gentiles seek. Sympathy wins men like honey attracts the bee. Dr. Broadus said that no man should enter the ministry who did not love people, which includes a deep sympathy with them. But the chief characteristic you should grow into your personality is spirituality. Spirituality is the oneness of the human will with the divine will. This can come only by prayer. People who were accustomed to hear the late Dr. Jowett said that his very presence showed he had just come from the throne room of God.

Sharing your personality is your whole task. You get to give, or rather to share. One gives what he has, but he shares what he is. Peter and John going into the Temple had nothing to give but they had much to share. Paul was not going to Rome to give them something they could hold in their hands, but something which would hold them in its grasp. The old saying that culture is caught and not taught is true. It is also true of religion. That humanity is susceptible to the influence of an impressive personality can be seen all around us. Note the cults of today. Some very intelligent people believe some senseless teachings simply because they are advocated by people of enthusiasm and energy. Whole nations have been brought into subjection to outstanding personalities. See Russia, Germany and Italy of today.

Even Christ's greatest gift to the world was the gift of himself. He gathered a few people about him, stamped his personality on them in such a manner that they carried the impress after he had died. The Jewish officials knew his disciples had been with Jesus by their behavior and language. He appealed to them as persons, loved them as persons, and commissioned them as persons. Early preaching was but the interpretation of personal experience. When Jesus comes into a heart he does not destroy personality, but rather does he bring to the surface the unseen riches of the soul. The devil-possessed demoniac in the tombs was nameless and without personality because he was devil-

possessed. On the other hand Christ-possessed men had names and some of them new names. They had names which meant something, for these names were tags to their characters.

We need to expand our characters in giving a vision of God. That is what this world needs, and it is what we are supposed to be able to give it. This of course is the result of faith. The world cares nothing about your doubts. If your preaching is not positive, it would be better to remain silent. The faith you impart should be able to help people in their life perplexities. When Robt. Louis Stevenson was a little boy in the nursery he watched a street lamp-lighter as he lighted the lamps at dusk one evening. He turned to his nurse and said: "What is the man doing, punching holes in darkness?" That is your business—to be punching holes in darkness.

You are supposed to expand your personality in bringing comfort to the people. "Comfort ye, comfort ye my people, saith the Lord." Alexander Maclaren said, just before he died, that if he had his ministry to live over again he would put more comfort into it. It is said that Phillips Brooks walked down a street in Boston on a gray day and left smiles on the faces of all the people, even the boot-blacks. Beecher said that some men go through life like a brass band down the street flinging out music and cheer in every direction.

Your personality should register in loyalty to the highest. Carlyle tells us that each new epoch in his life began with the acquaintance of a great personality. No one can measure what Luther meant to the world, or Cromwell, or Livingstone, because they devoted their personalities to the very highest. Every man has his circle. Julian Hawthorne named a volume about his father, Nathaniel Hawthorne, "Hawthorne and His Circle." A name well chosen, for he had his circle. So have you. The size of this circle depends on how you impart your personality to others.

People who heard George Whitfield tried to explain his power. Some said it was the thought in his sermons, and

others his remarkable voice which could make twenty thousand hear in the open air. But Benj. Franklin said it was the character of the man. Many a community has been redeemed by one man. The history of Richard Baxter in Kidderminster reads like a romance. He went there when he was twenty-six years old and stayed nineteen years. He found a degraded people, without high ideals and given to profanity. When he left he said that people could be heard in their homes singing Psalms. The place had been transformed and simply by the expansion of one redeemed personality.

To expand your personality you must make much of your friendships. You must win people first to yourself before you can win them to your Christ. Destiny is determined by friendships. It is your business to make people like you. He is a silly preacher who says he does not care what people think of him. He might as well say he does not care whether he does any good or not in the world. Your influence is measured by your friendships.

There is a cost to expanding your personality. Every man who has lifted this world God-ward could say, "At a great price obtained I this influence." Even Christ knew when one touched him because he knew when virtue left him. The sun is burning itself up giving light to the world. Do not hesitate to pay the price, for in the end you will find that the shared life is the happy life. With you it is eternal sharing or eternal shriveling. He will be a happy man who can come to the close of life's day, knowing that many have been made better because he has lived, and shared what he is under God.

# Educating the Minister for Tomorrow.*

Professor J. B. Weatherspoon

"And he goeth up into the mountain, and calleth unto him whom he himself would. And he appointed twelve that they might be with him, and that he might send them forth."

This brief passage from Mark's Gospel is the story of the founding of the first Christian school for the education of preachers. Jesus wanted men to become heralds of the Kingdom of God; but he wanted trained men, men whose personalities had been reconstructed in his presence, whose minds had been fashioned and filled by the truth which flowed in wonderful words from his own great mind, whose hearts beat with his holy sentiment toward God and man, and whose wills found their challenge and satisfaction in his own redemptive purpose. He wanted men who saw themselves and the world and the Cross and the great future through his eyes. Hence he called the Twelve that they might be with him.

And these seminaries of ours, whose reports we have just heard, and our denominational colleges have their true mission in the continuation of the work of Christ. Their business is to be the eyes, the heart, the spirit, the voice of Christ to the men who tomorrow are to go forth in his name. Their business is basic. The preaching of the gospel in an educationally advancing world requires an educated ministry. Denominational progress requires trained leaders. Without these schools all our other institutions would soon languish and collapse for lack of leadership. From the days of the Twelve until now it has been the trained men who have been the bulwarks of Christian strength among the stressful movements of history, and the leaders of recovery and new advancement after periods of spiritual depression. And to make these seminaries and colleges

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strong and true and untrammeled in their work is one of the major tasks of our denomination.

For more than a century that task has been knocking at the door of Southern Baptists with increasing urgency, and never more insistently than now. The first response to it was the establishment in a number of Southern States of denominational colleges whose central purpose was the education of young preachers. Then in 1859, when our Convention was still young, the Southern Baptist Theological Seminary was established in Greenvile, S. C., and for half a century remained our only agency in the South devoted entirely to the preparation of young men for the ministry. Then came the Southwestern Seminary and soon afterwards the Baptist Bible Institute. More recently still we have made a beginning in a co-operative movement for the education of Negro ministers, a much belated response to a sadly neglected duty. The accomplishments of these schools are beyond measure. Thousands of men have gone out from them to become leaders in the remarkable progress of faith around the world. Their light shines to the ends of the earth.

But the task of ministerial education is not finished. It has rather grown with every decade. It is as unending as the task of evangelization. Every succeeding generation of preachers must be educated in the light of the need and challenge of their own time. The magnitude of the task has hitherto escaped us. Think of the replacement needs. Practically the entire personnel of the pastoral and other ministerial offices is changed every thirty years, which means an average needed replacement of around 700 on the basis of the present employment. Last year there were reported for the entire Convention 201 ordinations and 361 deaths, besides perhaps as many more retirements through old age, illness, and "dead line." The total enrollment of ministerial students in our three theological schools last year was less than 700. And there went into Southern Baptist churches from seminaries (north and south) not

more than 150 men, a considerable number of whom were not full graduates. Add to these the men who go directly from the college into pastoral service, and still the problem of replacement is tremendous.

There are also enlargement needs. The membership of our churches grows at the rate of a hundred thousand annually, new churches are organized at the rate of 80 to 100 annually, missionary and denominational tasks call for an increasing number of our best trained men, and multiplied millions wait to be evangelized at home and abroad. The unemployed preachers to-day cannot be attributed to the limitation of the need for either replacement or expansion. Churches and tasks are calling for men, but they are calling for men who in personality and training are capable of adjustment and leadership. The task of improvement is quite as pressing as that of replacement and enlargement. This is not meant to disparage in the least the work of the noble men who have labored without the advantage of college or seminary training. Among them have been some of our greatest preachers and leaders, both of yesterday and to-day. And they would be the first to urge a better provision for and insistence upon a fully trained ministry. Not many years ago I heard one of them in a public address to a group of theological students urging them to use their opportunity fully, reminding them that they could gain in a few years under guidance what he had imperfectly gained only through many years of unguided struggle. Here our need is staggering. But for one of the larger denominations in the South we shall have a "bad pre-eminence" in an uneducated ministry. The following figures are ten years old, but they fairly represent our situation. In 1926 only 14.4 percent of our preachers (15,000) had both college and seminary training; 14.9 percent had a college education only; 5.8 percent had seminary training only; while 64.9 percent had neither college nor seminary training. These figures do not include the situation in the colored ministry. One has heard of cold facts and cold figures, but these are

hot, they burn our cheeks. When less than 15 percent of our Southern Baptist preachers have a full academic and theological education the denomination as a whole must bear the responsibility, and raise the question of our place in the world and whether or not we shall bestir ourselves to meet the demands of to-day and tomorrow.

Viewed quantitatively the task of ministerial education is large enough; viewed qualitatively it is equally challenging. The subject calls upon us to look seriously ahead. Tomorrow! Ministers for tomorrow! Who does not glow and tremble at the thought of tomorrow? One sees in its dawning streaks of light amid rising clouds; one hears the glad morning songs of birds and the low growl of threatening thunder, prophets of hope and prophets of doom. We do not know all that it will reveal, but we do know that it will call for the best that is in us. For in some things tomorrow will be like to-day and yesterday. There will be a generation every soul of which will need regeneration, the miracle of personal transformation that is possible through the Christian gospel alone. There will be a generation of Christians needing to be taught the truths that make men free to live and grow and serve. There will be churches that need pastors and comforters and leaders. And there will be the same glorious gospel to proclaim that has been humanity's anchor of hope in all the centuries since Christ came. We know also that in some things tomorrow will be different. Every yesterday proclaims this to be true. Society is in process. Men are always moving, discovering, inventing. Changes are increasingly rapid and radical. We can see changes before our very eyes in things economic, political, cultural, moral and religious, all preparing for a tomorrow which cannot be as yesterday. Tomorrow will have its new spiritual crises fashioned by the life we are living to-day. It will have its new interests, new moralities, new expressions and refinements of evil, challenging Christianity at every step to prove its character and worth. Other leadership's will challenge the minister's right to

lead; other multiplied interests will challenge the value of his gospel; other moralities will challenge the ethical teachings of Jesus Christ; and other theologies and philosophies will attempt to dethrone our Lord and make him merely another among the sages of religion.

And if our faith, our moral ideals, institutions, and enterprises are to triumph the minister of tomorrow must be able to walk in the midst with clear vision, stout heart, vibrant voice and steady tread. He must have an enlarging intellectual horizon. At home in the world of advancing thought, he must be familiar with what men believe and what they ought to believe. He must be able to diagnose human ill and enter with sympathetic understanding into the particular needs and ills of individual men. He must be better educated than most of those who preceded him. I say better educated because the educational level of our people is constantly rising. The state and national governments are committed to an educated citizenship. In high schools, colleges and universities the oncoming generation is enlarging its horizon, increasing its knowledge, sharpening its intellectual sensibilities. And the preacher of tomorrow must not only share to the full what the state provides, but must add to it and correlate with it a special equipment in theology and human nature and religion, and supremely in the Scriptures which are the word of God to the world, and of which he is the interpreter. More and more the line of march of young men, called of God, as they make their way to the field of service, must be not by some short cut, whether by choice or by necessity, but from the holy place of their call through the college and through the seminary. And this not as a mere ministerial ritual, and certainly not as a denominational requirement, but because they and the Christian fellowship of which they are a part realize the meaning and responsibility of the Christian ministry in the world.

The preacher of tomorrow must share in the social passion that breathes in the spirit and purpose of Jesus. He

must be in love with humanity and know an unresting longing to bring all men to eternal life, the kind of life that Christ lived and brought to mankind through his Cross, life that is rooted in a love relationship with God and man. That is to say, he must be passionately and compassionately evangelistic as Christ was who "stood and cried, If any man thirst, let him come unto me and drink." With this social passion he must possess a keen moral sense, loving goodness as he loves truth. He must study Ethics, individual and social, and above all the ethical teachings of Jesus as the highest moral law. For in an age when the issue is closely drawn between Christian morality and the morality of paganism the preacher who allows himself to be thought indifferent to morality, whether public or private, individual or organized, has proved himself unfit to preach the unsearchable riches of Christ.

There will be required also a technique of leadership that will answer the legitimate expectation of the day. The preacher must not be content to go blundering along the blind paths of untaught instinct in the pride of his native genius or in the lazy presumption that a preacher can know without learning. He must master principles and methods of procedure, learning the techniques of interpretation, of preaching, of church administration, of pastoral work, of personal counsel, of soul-winning, of worship. The preacher of tomorrow must know, and he must know how. And to all let him add this crowning necessity: he must have a vital assurance of God and a fellowship with Christ that will enable him, like a deep planted tree, to lift his head after every storm and proclaim by his steadfast presence the divinity of his faith. He must have the gentle imperturbable dogmatism of a continuing experience of God.

To help men on to that kind of education and spirit is the joint responsibility of our denominational colleges, our seminaries and the denomination at large. Our Baptist colleges must not forget the pit from which they were digged, nor the covenant which they have with their founders and

supporters. The multiplication of educational fields and the expansion of curricula make it very difficult, or impossible, for them to give full theological training as they once attempted to do; and the existence of the seminaries makes it unnecessary that they should do so. But there are several things that the college can and ought to do for the preachers of tomorrow. In their contact with churches and communities they can create a conviction and sentiment that will send the young preacher to college. It must not be forgotten that more than sixty-five percent of our Southern Baptist preachers have not been to college. Another service of the college is to present the Christian ministry to every generation of students as a calling worthy of the finest talents of the most gifted men. Too few of this type are deciding for the ministry while in college, and here and there questions are raised concerning the attitudes, atmosphere and emphasis of college life. A third possible service of the college is to provide and recommend to ministerial students a definite pre-theological course corresponding to the pre-medical course for future physicians. Such a course would save the student from grave omissions which he discovers too late. And finally, the college can serve the future by creating a sentiment for theological education. In 1926, 14.9 percent of Southern Baptist preachers had college training without seminary training, while only 14.4 percent had both. Surely the education of ministers for tomorrow is a problem for our colleges.

Concerning the responsibility of the seminaries it should be said that their policy ought to be to urge men to go to college first, discouraging always the short cut to specialization without the necessary cultural foundation. They must also combine the emphasis upon scholarship with a warm spiritual enthusiasm. There is abroad even to-day a fear that where one is present the other must be absent. And in the South the fear has discounted education, and the fact that we have grown with an uneducated ministry predominating has been interpreted to discount education still

further. We have grown with an uneducated ministry, but that is not the reason we have grown and is no guarantee that we shall continue to do so. We must not lose our spiritual enthusiasm, but must equip it with understanding for the difficult days ahead. Again, in order to meet the needs of tomorrow our seminaries must keep their curricula as fluid as changing demands call for. And that is their purpose. On Founders' Day at Louisville last year Dr. Sampey, speaking of the faith of the founders of the Seminary, said, "Their faith was forward reaching. They would have been the last to bind us to tradition; they would bind us to God, and to the purposes of God, and to the service of God in our own day in such a way as to give promise and preparation for the future." These schools are not static, they must not and cannot be static, if they are to serve the men of tomorrow. That means a constant study of the minister's task, a widening curriculum, alertness to increasingly efficient methods, and the introduction of disciplines suited to the demands of modern church life both urban and rural.

I think I speak for all the seminaries in saying that they accept their responsibility, and are trying to make theological education what it ought to be in our day. Like the colleges they see the way of improvement, but are handicapped. And here the responsibility rests upon the denomination to make it possible for these institutions to carry on to higher levels of efficiency that which is so essential to the churches of tomorrow. Debt is not only a burden, it is a barrier. It prevents internal development, forbids the employment of teachers and the expansion of curricula. And it is by the removal of the debts on these schools that the denomination can do its first service to the young men who are looking forward to the Christian ministry. On behalf of our schools, therefore, and on behalf of the preachers and churches of tomorrow let me voice the appeal to this Convention to cherish and foster theological education as a major task vitally related to the evangelical ends of our Christian enterprise.

# Roger Williams, the Pioneer of Religious Liberty.

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On October 18, 1935, a meeting was held in the city of Washington, the capital of the United States, to commemorate the three hundredth anniversary of the banishment of Roger Williams from the colony of Massachusetts Bay. Those who spoke on that occasion were not lauding the men who banished Williams, many of whom would not be remembered to-day if it had not been for their treatment of him. They were lauding Roger Williams and the principles for which he so nobly and courageously contended.

Many times has Williams been honored by his country and his countrymen. A statue of him is found in Statuary Hall in Washington. The United States Government is issuing a special postage stamp this year in recognition of his work in the founding of Rhode Island, and he is honored to-day throughout our country, and in many other lands where religious liberty as well as civil liberty is held to be a precious possession. It is interesting and inspiring to study the life and teachings of this man.

Roger Williams, the son of James and Alice Pemberton Williams, was born in London about the year 1603. His father was a merchant tailor and it appears that he was a man of some means. His mother being a Pemberton was a member of a well-known family, a family of political prominence and gentility. The Pemberton family was destined to play an important part in the Puritan and Cavalier struggle for civil power which led to the Civil War in 1642, but at the time when Roger Williams was a boy both of his parents were satisfied with the existing form of civil government and were devoted to the established church of England. They were members of St. Sepulchre's parish in London. Captain John Smith was also a member of this

parish. When Captain John Smith brought the Indian Princess Pocahontas to the church services in 1617, the year that she was presented at Court, the fourteen-year-old Roger may have seen her and Captain John Smith and marveled at the hero and his group of American natives. Today he shares with Captain Smith the honor of a memorial tablet in St. Sepulchre's Church.

When Roger Williams was eleven years old he became a Puritan much to the dismay of his mother and father, but all of their efforts to dissuade him were of no avail. He remained firm. When he was exhorted to "believe as the church believed," the little Puritan answered: "The Truth is . . . the Father of Light and mercies hath toucht my soul with a love to himself, to his only begotten and true Lord Jesus and to his Holy Scripture."

When he was about fifteen years of age he became a protege of Sir Edward Coke. As a child he had mastered shorthand and because of his skill and ability in taking down legal speeches, he was chosen by Sir Edward Coke to take notes of the proceedings in the Star Chamber. Through this contact a friendship was developed which meant a great deal to Williams. It was due to the friendship of Coke that he was permitted to enter the Charterhouse School, or Sutton's Hospital as it was sometimes called, in 1621. When he left the Charter House he entered Pembroke College at Cambridge University where he received his Bachelor of Arts degree in January 1627.

In the same month he began to study more specifically to prepare himself for the ministry. He left Pembroke the next year and was ordained in December, 1628, or January, 1629. His religious studies had turned him against the established church, and he had become discontented with the political and religious atmosphere of Cambridge under the reforming zeal of Archbishop Laud.

He soon became chaplain to Sir William Masham at Otes but he was not happy. Having suffered a bitter disappointment in love, and being so dissatisfied with religious condi-

tions in England, where men were persecuted for conscience' sake, he began to think more and more of casting in his lot with those pioneer souls who had gone and were going to New England.

It is interesting to read of a meeting in Sempringham, England, in 1629 which Roger Williams, John Cotton and Thomas Hooker attended. They were staunch friends then and, gathered around the table, they talked of the fact that their dear country England had fallen upon evil times. These three were later to come to New England, to Boston, but because of differences in religious as well as civil matters they were to be separated from each other. Hooker was to play a prominent part in the founding of Connecticut, John Cotton in the life of Massachusetts, and Roger Williams was to become the founder of Rhode Island. Cotton was to have a prominent part in causing Hooker and Williams to leave Massachusetts.

As a child of eleven Williams had become a Puritan. When he received his degree from Cambridge in 1627 he was an Anglican, when he was talking with Cotton and Hooker in 1629 he had become a semi-Separatist, and by December, 1630, he had become an extreme Separatist. When the persecution under Archbishop Laud became more severe it was necessary for him to leave England, but before doing so he married Mary Barnard, who was ever a faithful and devoted wife, and who as the mother of his six children, ever supported him in the work that he was trying to do. She was a woman of intelligence, decision of character and practical foresight. It was her skill and management that kept house and hearth comfortable while her husband was busy with the work of God and the affairs of his fellowmen.

On December 1, 1630, he and his wife Mary sailed from Bristol, England, on the ship "Lyon," under Captain Pierce. On February 1, 1631, Governor Winthrop of Massachusetts Bay wrote in his journal, "The ship Lyon, Mr. William Pierce, master, arrived at Nantasket. She brought Mr. Wil-

liams, a godly minister, with his wife . . . . about twenty passengers and about two hundred tons of goods."

Those to whom Williams came accorded to him a very cordial welcome. To celebrate his coming, Governor Winthrop and his council proclaimed a general thanksgiving and a great feast was held on February 22, 1631, to express their welcome. It was an occasion of great rejoicing, for the colonists felt that Williams would be a real blessing to them. But in less than five years many of those who welcomed him had turned against him and he was banished from Massachusetts with such epithets hurled at him as "The New England Firebrand," "A Wild Ishmael," and "A Man with a Windmill in His Head."

Soon after Williams' arrival in New England the Boston church invited him to become their minister. It was quite a flattering offer and would have guaranteed to him a secure place in the most influential position in the colony, but he declined the call because the church at Boston was not separated from the Church of England, and because their civil magistrates were still punishing men for breaches of the first table—that is, for matters of religion or matters of conscience. His refusal of the offer of the Boston church angered the church, and their wounded pride led them to hate Williams and to do everything within their power to hinder him in his work. A little later he became assistant teacher to the church at Salem. The Boston church protested but to no avail. After holding this position for a few months he went to Plymouth where he became the assistant pastor of the Plymouth church. After laboring there for two years he returned to the church at Salem where, as assistant teacher and later as teacher, he labored until the autumn of 1635. In each one of these positions Williams did a noble work, but his ideas of religious liberty and of the complete separation of church and state were so far in advance of his time that in 1635 he was arrested, tried, and banished from Massachusetts because of his peculiar views and opinions.

What were these peculiar views and opinions? As summed up at the trial by Governor Haynes they were as follows:

First, that Mr. Williams holds "that we have not our land by Patent from the King but that the natives are the true owners of it and that we ought to repent of such a receiving of it by Patent." Williams ever contended that the whites had no right to take the land of the Indians without paying them for it. If his ideas on this question had been followed one of the darkest and bloodiest chapters in the history of our country would never have been written. How we need another Roger Williams to-day to proclaim such a truth to Italy in Ethiopia and to Japan in China! When Williams established Providence and Rhode Island he purshased the land from the Indians.

Secondly, Mr. Williams holds "that it is not lawful to call a wicked person to swear, or to pray, as being actions of God's worship."

Thirdly, Mr. Williams holds, "that it is not lawful to hear any of the ministers of the parish assemblies in England." Williams objected to the hearing of these ministers because they were willing to persecute a man if he differed from them in matters of religion.

Fourthly, Mr. Williams holds "that the civil magistrate's power extends only to the bodies and goods and outward state of man, etc.". This was his great doctrine of soul liberty.

Mr. Williams admitted that these charges were true, and because he held these views he was banished from Massachusetts in October 1635, and the order of banishment was not revoked until April of this year.

It is of interest to note that only fifty persons took part in the trial and these represented less than five hundred freemen out of the twelve thousand settlers who had come to New England. Only one out of every twenty-four settlers had a voice in the civil government at that time.

The Puritans had been persecuted in England and they

had fled to New England to escape that persecution. Now in New England they are persecuting those who do not believe as they do. They believed in liberty for themselves but not for others.

Soon after the trial in October, 1635, Williams became ill and he was granted permission to remain in Salem until he recovered, provided that he would not proclaim his objectionable opinions. But Williams could not keep quiet. Crowds gathered in his home and there in his own home he set forth his doctrines, but he was to be denied even that right.

In January, 1636, he was driven out of his home, driven away from his wife and two small children, driven out of Massachusetts away from the people he loved, driven out into the wilderness in the cold New England winter. Fourteen long weeks he spent in the wilderness. It was all that he could do to get enough food to keep from starving and enough clothing to keep from freezing. During these weeks he suffered almost everything except death. The men who welcomed him to Boston with open arms were now perfectly willing to let him suffer and die, yea, they were willing to make him suffer, thinking that thereby they would get rid of him and his troublesome ideas, but they were to learn later that ideas are dangerous things and that while you may kill a man you cannot kill an idea, and that while man may suffer, truth will eventually prevail.

One bright light shines forth in Williams' wilderness experiences. Even though his own people had driven him away from his home the Indians were kind to him. They received him into their huts and gave him food. Later, in writing of his wilderness experiences, he said,

> "God's providence is rich to his,
> Let none distrustful be;
> In wilderness, in great distress,
> These ravens have fed me."

After fourteen weeks of wilderness wanderings he came to a place outside of the Massachusetts territory where he

thought there was a good location for a town. He purchased the piece of land from the Narragansett Indians and there founded Providence. He called the place "Providence" in remembrance of "God's merciful providence to him in his distress." This new settlement was founded in June, 1636. It was founded on the basis of complete religious liberty. It was founded as "a shelter for persons distressed for conscience," and it always remained a refuge for such persons.

Roger Williams could not have established this new colony if it had not been for the friendship of the Indians. He was their friend and they were friendly to him. He won their confidence through his fair treatment of them and they would not harm him or his people. He soon learned the language of the natives, he was able to converse with them freely and he gave to them the message of salvation through Jesus Christ. He was the first missionary to teach Christianity to the Indians, and they knew that his Christianity meant something because he lived according to its teachings in his dealing with them. Through his labors numbers of them were led to accept Jesus Christ as their Saviour and Lord. Williams became so proficient in the language of the Indians that he was able to write "A Key Into the Language of America, or a Help to the Language of the Natives." He was the first to learn the language and make a study of the religion of Indians for the purpose of giving them the Christian faith—the first real missionary to them and the foremost advocate of giving them the Gospel of Christ.

Notwithstanding the fact that Massachusetts had banished Williams he was still friendly towards her people. On several occasions, by the use of persuasion, he kept the Indians from making a massacre of the inhabitants of Massachusetts. Often at the risk of his own life he succeeded in averting the attacks of the Indians on the colonists. Perhaps many hundreds of the inhabitants of Massachusetts would have been massacred if it had not been for his intercession, yet these inhabitants never permitted him to re-

turn to Massachusetts as a citizen. Mr. Williams' kindness under such conditions reveals to us the type of man which possesses the Christ-like spirit.

In March, 1639, Williams became a Baptist. He was baptized by Ezekiel Holliman and then he baptized Mr. Holliman and ten others who composed the membership of the first church in Providence, in fact, "the First Baptist Church in America." He became the first pastor of this church but soon resigned the pastorate. Later he left the membership of the church but he never ceased to be a Baptist in spirit.

But let us go back to 1636. In the summer of that year an agreement was signed by the "masters of families" in Providence. This agreement said in part: "We whose names are hereunder written do with free and joint consent promise each unto other that for our common peace and welfare we will from time to time subject ourselves in active and passive obedience to such orders and agreements as shall be made by the greater number of the present householders, and such as shall hereafter be admitted by their consent into the same privilege and covenant in our ordinary meetings," and then was added the phrase "only in civil things." It was this phrase which distinguished this document from all preceding documents of government. It was the first civil document guaranteeing religious liberty to all men, to Christians, Jews, and Pagans.

Soon the Massachusetts colony began to harass the Providence Plantation so that it became necessary in 1643 for Williams to go to England to secure a charter, which charter he secured in March, 1644. This charter gave to the towns of Providence, Portsmouth, and Newport full power to rule themselves under the name, "The Providence Plantations of Narragansett Bay." The last words of the charter were, "and let the saints of the Most High walk in this colony without molestation, in the name of Jehovah their God, forever and ever."

Williams succeeded in establishing a democratic form of government in Providence. A president, vice president

and other necessary officers were elected by the people. Williams held many important positions in the colony but he was not the first president. However, he did serve as president from 1654 to 1657.

After the charter was secured everything went along smoothly in the colony for a short time but trouble was not far ahead. William Coddington, one of the citizens of Providence, decided to try to rend the colonies asunder. He went to England and succeeded in having the charter obtained by Williams revoked. This created a great disturbance among the colonists, but soon Williams along with Dr. John Clarke, went to England again, succeeded in having Coddington's charter revoked, and obtained another charter. Williams then returned to Providence and continued to labor and sacrifice for the colony which he loved until his death in 1684. From 1636 to 1684 he labored that justice, right, and religious liberty might prevail in the colony which he had founded.

Williams was the pioneer of religious liberty in that he was the first to establish a town or colony or state based on this principle. Many others had believed in this principle but in many cases the belief had been more theoretical than practical. It was thought of as an ideal but not as being practical or possible. Williams made the ideal a reality.

Before Williams left England a prisoner had been confined in the prison at Newgate because of his religious beliefs. While languishing in prison this prisoner thought out the idea that the state had no right to persecute anyone on account of his religious convictions. He had neither pen nor pencil with which to record his thoughts so he wrote them with his finger in milk on paper which had been brought into his cell as stopples for the milk bottles. The attendant, who brought this milk and paper to the prisoner, carried these bits of paper out of the prison with him and recorded the sentences written by this poor sufferer. Later these thoughts were presented to the King as "An Humble Supplication to the King's Majesty." This petition is a well-

arranged, clear, and concise argument against persecution, and for the liberty of conscience. It was written in milk but the prisoner very probably had to answer for it with his blood. Nevertheless, this petition started a movement which affected almost the entire world.

The Baptists who left England and went to Holland, when King James said that he would make them and others conform or harry them out of the land, believed in religious liberty. Before 1614 they had drawn up a confession of faith in which they declared "That the magistrate is not by virtue of his office to meddle with religion, or matters of conscience, to force or compel men to this or that form of religion, or doctrine, but to leave Christian religion free, to every man's conscience, and to handle only civil transgressions."

Many others in Holland and England believed in religious liberty among whom the most famous was John Milton. Williams enjoyed the friendship of Milton and of Oliver Cromwell. Cromwell believed in toleration for everybody except the Catholics and Anglicans but he never came to Williams' conception of religious liberty for all. Williams never changed his views on this great doctrine. While Boston was publicly whipping Obadiah Holmes, a Baptist, for holding a Baptist meeting, and hanging the Quakers, Mr. Robinson, Mr. Stevenson, and Mrs. Mary Dyer, because of their peculiar beliefs, Williams was protesting all of these actions and extending an invitation to the Quakers as well as to all others to come to Providence and enjoy freedom of conscience. He debated with the Quakers but he never persecuted them, the only weapon that he ever used against them or anyone else was the weapon of truth. In 1661, Williams said, "I desired that Providence might be for a shelter for persons distressed of conscience," and a few years later he could say, "Here all over this colony, a great number of weak and distressed souls, scattered, are flying hither from Old and New England. The most High and Only Wise hath, in his infinite wisdom, pro-

vided this country and this corner as a shelter for the poor and persecuted, according to their several persuasions."

Some have claimed for Lord Baltimore in Maryland the honor which rightfully belongs to Roger Williams. Lord Baltimore did grant religious toleration, but he granted it only to Christians, in fact, only to Trinitarian Christians. The Jews, Pagans, and others who did not believe in the divinity or deity of Christ were not tolerated. But religious toleration is not religious liberty. Religious toleration assumes that the group in power has the right to say that they will tolerate the beliefs of others, but religious liberty assumes that every individual has the inalienable right to his own religious beliefs whether he believes with the majority or whether he stands alone. It is an inalienable right, a God-given right which cannot be given and cannot be taken away by man.

The Maryland Act of 1649 reads as follows: "That no persons professing to believe in Jesus Christ shall be molested in respect of their religion, or the free exercise thereof, or be compelled to the belief or practice of any other religion, against their consent, so that they be not unfaithful to the proprietary, or conspire against the civil government. That persons molesting any other in respect of his religious tenets shall pay treble damages to the party aggrieved and twenty shillings to the proprietary. That the person reproaching any with opprobrious epithets of religious distinctions shall forfeit ten shillings to the person aggrieved. That anyone speaking reproachfully against the Blessed Virgin or the Apostles shall forfeit five pounds, but blasphemy against God shall be punished with death."

We see at once how far short this act falls when compared with the absolute guarantee of religious liberty made by Providence under the direction of Williams. In fact, we do not have religious liberty in Maryland even to-day, when atheists and pagans are compelled to submit to a religious ceremony in order to be married, and when people of all faiths and no faith are taxed to support sectarian institutions.

Roger Williams' doctrine of soul liberty is best set forth in his book, "The Bloody Tenet of Persecution Discussed in a Conference Between Truth and Peace." Mr. John Cotton had read the petition for liberty of conscience written by the prisoner of Newgate and he wrote a reply to this petition defending the persecution for conscience' sake. It was in reply to Cotton, that Williams wrote his "Bloody Tenet of Persecution." This book is a masterpiece and in it we find Williams' views concerning religious liberty set forth in a very clear way. The book was published in England in 1644. It was condemned by the British Parliament, nevertheless it soon had a wide circulation in England and America. Cotton replied to it with his book, "The Bloody Tenet Washed and Made White in the Bloode of the Lambe," and soon Williams came back with the book, "The Bloody Tenet Yet More Bloody by Br. Cotton's Endeavor to Wash it White in the Bloode of The Lambe."

The religious liberty which we enjoy to-day was purchased at a great price. Let us value it accordingly. Roger Williams' doctrines have influenced most of the world.

As James Ernst says in his biography of Roger Williams, "The principles and institutions developed in the new society at Providence have since spread over the entire American union. They have displaced the autocratic rule of Carolina and New York, the High Church party of Virginia, the theocracies of Massachusetts, Connecticut and Plymouth, the proprietary forms of Pennsylvania, Maryland and Georgia, and the monarchies throughout North and South America. The principles have given laws to more than half the globe, and have reappeared in the present-day revolutions in Europe and Asia."

"Roger Williams was not the original discoverer of these principles, but he was the first to incorporate them in a civil state. To him it was given to make the first full and clear exposition of the doctrines of soul liberty, rights of man, and democracy, and of weaving them into a new social pattern." Williams believed "that the doctrine of persecu-

tion for causes of conscience is most evidently and lamentably contrary to the doctrine of Christ Jesus, the Prince of Peace." He believed that his doctrines came from Christ.

All honor to Roger Williams and his cohorts who established Providence. They were seeking something noble and they found it. As the poet has said,

> "What sought they thus afar?
> Bright jewels of the mine?
> The wealth of seas, the spoils of war?
> They sought a faith's pure shrine.
> Ay, call it holy ground,
> The soil where first they trod,
> They left unstained, what there they found,
> Freedom to worship God."

# Facing Pastoral Problems.

Editor Professor G. S. Dobbins

## The Technique of Pastoral Counselling.

By Howard P. Colson

Every Christian minister who sustains a real pastoral relation to his people is constantly being called upon by various individuals to become their spiritual counsellor. This is true whether he wills it or not. In many instances he is the only person to whom the troubled, doubting, sinning, unbalanced and spiritually sick people of his parish may turn; in other instances he is the most logical one to whom they ought to turn. For these and other reasons it is important, both from the pastor's own point of view and from the point of view of his people, that his technique of pastoral counselling should be correct.

### *I. The Importance of Correct Technique.*

From the pastor's point of view a correct technique is necessary if he is to be genuinely effective in his dealing with people in mental and moral difficulty. The average pastor has no definite training along this line, or at least none that is based on a knowledge of psychology. Theological seminaries did not formerly give courses in pastoral psychology. As a result there has been much bungling by baffled pastors who were trying to help troubled people. Many pastors have felt the necessity of turning from an exclusive study of theology to a study of psychology in order to get practical help in doing their pastoral work.[1]

From the point of view of the people, the importance of of the pastor having a correct technique is appreciated when one realizes what damage to personality may be done

[1] MacKenzie, **Souls in the Making**, p. 13ff.

when wrong techniques are employed; or, to put it positively, the benefit it is to the individual to be wisely and adequately advised. False views of God's will and of human nature easily lead to false conflicts, and these in turn may result in individual failure and nervous breakdown. "Incalculable harm has been done by the giving of a religious sanction to a wrong view of our instincts and emotions; repression is bound to follow such a course of teaching."[2] Many a psychosis could be prevented if only a wise pastor knew how to guide the lives of his people into fruitful channels by giving them the proper counsel when they come to him with their troubles. It is no exaggeration to say that most cases treated by psychoanalysts and psychiatrists "evidence the failure of a true religious direction . . . they are moral both in their origin and in their manifestation." A pastor trained in the correct technique will readily note the first signs of the development of a neurosis or perversion, and the individual can be guarded and helped against such further development. Thus it may often come about that psychiatric assistance will be rendered unnecessary.

*II. Requisites to Success in Developing Such a Technique*

The question arises, What are the requisites to success in developing such a technique? Certain personal qualifications should first be mentioned. If one is to help others to mental and spiritual health, it is of great importance that his own mental and spiritual health should be sound. An unbalanced pastor can do little good in counselling unbalanced parishioners. An interest in people is also an indispensable asset. MacKenzie being asked by a young medical graduate how to acquire the 'bedside manner' replied: "Get interested in your patients and the bedside manner will look after itself." The only way by which the minister will become really interested in his people is to live among them and mingle with them until their sorrows, joys, and

[2] MacKenzie, **op. cit.**, p. 244.

perplexities are also his and he truly shares them with his people. Then, when they turn to him in their need, it will be with confidence, because they are assured of his sympathy, concern, and understanding. But along with the feeling of sympathy a certain emotional detachment is necessary, especially in dealing with problems arising out of sex. In fact, an objective attitude toward sex is almost indispensable to the pastor who would be a wise counsellor. And finally we may mention the need for courage and moral conviction, for many times the pastor will need to probe into the patient's moral life and to speak to him frankly and unequivocally, though with fairness, concerning his conduct.

The following quotation from an article on "Co-operation between Clergyman, Psychiatrist, and Social Worker"[3] points out some important things in connection with the pastor's being able to understand people.

> The ability to understand requires that one be able to stop for a time in his inward rush toward those goals of his own choosing. It requires an ability to stop and listen. It requires the ability to lose one's own identity for the time being in the trials and tribulations of the other one. It requires a certain temporary abandonment of self that is peculiarly difficult for many forceful leaders. The ability to understand requires a real humility of mind and feeling. It requires a facility for taking into one's self for the time being the thoughts, feelings and points of view of the other one without resistance or censure.

But, in addition to personal traits and qualifications, the pastor needs to acquire a certain amount of knowledge and develop a degree of ability in counselling with troubled people. He will do well to get a thorough understanding of the instinctive and emotional basis of character and behavior, and to learn the innate needs of human personality and the manner in which these needs are satisfied. He needs

[3] Dr. E. Van Norman Emery in **Religious Education,** September 1929, p. 626.

to understand that happiness results from the linking of instinctive tendencies to permanent interests, or the sublimation of these tendencies because they serve a sentiment. He ought also to learn to identify the various types of psychoses, not in order to deal with them himself but to know when to turn a parishioner over into the care of a physician or psychiatrist. He will not cease to be a pastor and become a psychiatrist, but will as a pastor learn as much about psychiatry as he can in the midst of his manifold other duties. What the pastor should aim at is a procedure which combines an informal confessional with the scientific values of psychiatry.

### *III. Making Contact with Those Needing Counsel*

We are now ready to ask, How shall the pastor come in contact with those needing his counsel? In a great many instances these individuals will come to him. But in other cases they must be sought out, or preferably, discovered, during the course of his general pastoral duties. If persons are to come to him, he must be the kind of man whom they will feel is worthy of their confidence, and from whom they may reasonably expect to receive help. But there are many who either will not or do not dare to come to the pastor, and of these a great many may be in greater need than those who come voluntarily. The person who comes seeking is of course easiest to help. But

> the assumption that the pastor has discharged his obligations when he has ministered to those who have come to his study is false . . The bed-fast, the infirm, the shut-in cannot go to him. He must not ignore those whom despair has rendered indifferent, or those who are too ashamed to seek him, or those who are too bewildered to find their way to his study, or those to whom the sight of his face would be a rebuke for wrongdoing. Many who of their own accord would not come to the pastor's study are deeply grateful to him for going to them and volunteering his services.[4]

[4] Stoltz, **Pastoral Psychology,** p. 237f.

This means that a pastoral visit should be made upon those who are unable or unwilling to come to him for help.[5]

### *IV. Conducting the Interview.*

Assuming that an individual has brought a personal problem to his pastor, let us consider the interview that takes place between them. First of all, the situation should be so arranged that environmental factors, such as the arrangement of the room, the physical comfort of the patient, and psychological attitude of the pastor shall all be favorable to a frank, free, and full discussion of the problem in hand. Holman[6] tells of a visit he made to the study of a pastor who had great success in counselling and helping troubled men and women.

> He noticed that the lighting of the room was quiet; the furnishings and pictures suggested serenity; the entire ensemble indicated that this was the study of a man at once thoughtful and religious; but a feature which especially caught the attention of the observer was that, while the minister's seat at his desk was an ordinary desk chair, the seat to be occupied by visitors was a comfortable, well-upholstered chair, in which one might relax and be at ease.

Stoltz[7] suggests having the chair for the consultant not directly in front of the pastor but at his side and not in bright light. "If the person has been admitted from a waiting room, he will be grateful if he may make his exit by another door."

From the beginning of the interview the attitude of the pastor must be one of friendliness and openness such as will encourage the troubled one to open his heart and "tell it out." Many persons will come with tales of sinful and shameful deeds. At these the pastor must never seem shocked or startled. Let him learn from his Master that humanity can get into all manner of evil, but that if one

[5] Oliver, **Pastoral Psychiatry and Mental Health**, p. 15f.
[6] **The Cure of Souls**, p. 101f. [7] **Op. cit.**, p. 239f.

is to help humanity into the good he must not humiliate them by being shocked at their sins or by an attitude of stern reproach. Men are to be wooed and loved out of sinning and into righteousness, not reproached. To blame an individual outright is often to cut off completely the opportunity of doing him any good. This is especially true regarding the sins of sex. The troubled young man who is suffering from a masturbation complex is humiliated enough. What he needs is not a frown and a scolding, but a smile and a friendly talk about how to be rid of the dread habit; but first he needs to realize that the pastor does not think of him as the chief of sinners bound for eternal damnation without hope of release. On the contrary, by his very attitude the pastor should suggest to the lad that while this habit is nasty and is sin, it is not peculiar to him and may be overcome. Above all, let the pastor encourage the patient to "talk out" his trouble—all of it, to get the matter completely "off his chest."

Before the pastor can be of any help to his consultant he must obtain the facts in the case. These may be secured both from the troubled individual and from others. Sometimes the very telling of his troubles to another whom he trusts will give the person a sense of relief. "Not infrequently the effect upon the distressed soul of pouring out his difficulty into sympathetic and understanding ears is not dissimilar from that experienced when the pus is drawn from an infected wound. The terrific tension, pain, and anxiety is relieved."[8] When the patient is reticent, or does not know the root causes of his difficulty, probing beneath the surface of his experience will be necessary in order to get the repressed elements out of his subconscious into his conscious. This will help the patient to understand his own difficulty, and it will enable the pastor to prescribe the proper remedy. "Psychotherapists agree that there can be no neurosis when the causal factor of the mental disturbance is brought to clear consciousness and recognized by the patient."[9]

[8] Holman, **op. cit.**, p. 277. [9] **Ibid.**, p. 277.

It will help, if the consultant is timid, fearful, and reticent, to begin by asking questions which may be answered with a single monosyllable like Yes or No. Then, when reluctance or hesitation has been overcome, more elaborate answers may be required. Stoltz[10] suggests that, where emotional maladjustment is suspected, questions like the following may be asked:

> Did you get on well with your brothers and sister? Do you love your mother more than you love your father? Which parent was dominant in the Home? Do you alternately hate and love the members of the family? Did you sustain an emotional shock in childhood? Is your appetite good? Do you sleep well? What have you been dreaming about lately? What is your attitude toward the opposite sex? If married, is your mate congenial? Do you experience difficulty in making decisions? Do you avoid people? Are you easily embarrassed? Are you subject to periods of depression and loneliness? Do you prefer solitude? Do you lose your head easily in a dangerous situation? Are you easily enraged? Do you have unpleasant sensations now and then in some part of your body? Have you theological difficulties? Have you realized your vocational ambitions? Is adverse criticism extremely irritating?

The character of the individual, his habits, past experience, attitudes, sentiments, and the whole range of his personality should be discovered as far as possible. Allied to these matters are home conditions, educational background, vocational experience, health, recreational activities, relations with social agencies, religious interests and connections, all of which, if known to the pastor, will aid him in making a diagnosis. Frequently all that should be known cannot be secured from the consultant himself, in which case visits to his home, information from physicians and health clinics, social workers, employers and others, are all important, and must precede diagnosis.

[10] **Op cit.**, p. 241.

On the basis of the discovered facts the pastor is ready to make a diagnosis of the case. In Holman's *The Cure of Souls*[11] will be found "A Diagnostic Guide" which is suggestive. Oliver[12], also, gives a scheme for examining cases and keeping records of them. It is reproduced here in a condensed form. What the pastor will use in making his diagnosis is

*Data, Acta, Facta, Agenda*

A. What are the *data* of your patient?
1. Heredity. 2. Environment (from childhood on through; get a general outline of his life).

B. The *acta*. Things that have been done, which made the personality what it now is. Might include the *passa*—the things experienced or suffered.
1. Actual illness. 2. Faulty or wrong habits of thought. 3. Physical habits that become characteristic. 4. Religious life. 5. Achievements. 6. Failures.
If the person has come with some definite sin or difficulty, one must consider:

C. The *facta*—the deed done.
a. *Quod*: the action itself; b. *Quis*: who, the actor himself or herself; c. *Quomodo*: in what way, voluntarily, partially inhibited, or absolutely irresponsible; d. *Quare*: Why. The motive for the action.

D. *Agenda*. What is to be done? What advice will you give? How do you intend to deal with your patient's difficulties, weaknesses, sins? Shall you send him to a physician, a psychiatrist, or try to manage the case yourself?

In this connection it will be readily seen that the more psychology and psychiatry the pastor knows, the better fitted he will be to make the proper diagnosis.

When it comes to actual therapeutics—that is, the application of remedies—direct counselling is of course the most usual method. But very naturally what is to be counselled

[11] p. 115. [12] **Op. cit.**, pp. 23-24.

depends almost entirely upon the nature of the case. Each one will be dealt with in its own way. Nevertheless some general guiding principles may be laid down. The end sought in the cure of souls is two-fold:[13] (1) The unification of personality, and (2) the adequate, effective, and happy adjustment of the individual to his total environment, physical, social, and cosmic. The following items list in a general way the steps by which this end is to be attained by the pastor in counselling his consultant:

1. Get all of the causal fastors into the consciousness of the patient. Call his attention to previously unrecognized elements which enter into his experience of difficulty.

2. Face the patient with reality; help him to see the facts, for it is with reality that he must come to terms.

3. Help him to view each factor in the situation in its true perspective, that is, in its relationship to every other factor involved.

4. Get him to see that these factors are not in proper integration within his mental makeup; show him how he has made the wrong adjustments to them.

5. Hold before him Christ as the integrating center of personality, in relation to whom all factors, if yielded to him, assume their due place and proportion. Help him to see that to be rightly related to Christ is to be rightly related to all of life.

6. Bring him to the point of active faith in Christ through his own personal choice and volition. Get him actually to commit himself to Christ as the integrating center and dominating power of his life.

7. Secure the sublimation of his instincts by linking them up in his consciousness with the highest Christian ideals.

There are five different ways in which life problems can be met[14]—domination, sublimation, discrimination, accommodation, and submission. The pastor must decide which

[13] Holman, **op. cit.**, p. 269.
[14] Stoltz, **op. cit.**, p. 211ff.

of these methods suits his consultant's particular case, and then proceed to give the appropriate counsel.

1. In adjustment by *domination* "personality is reintegrated in the subjugation of its obstacles." This is useful where situations or defects are weaker than the combined resources of personality. Such moral faults as lying and stealing, such morbid states as hypersensitiveness and paralyzing anxieties, such incompetencies as lack of education and social training, such physical disabilities as curable disease and removable bodily malformations, such objective circumstances as poverty, social maladjustments, and vocational failure—all these may be conquered by domination.

2. In adjustment by *sublimation* "the irritating increment may not be wholly condemned nor entirely sanctioned, but refined, regulated, and given a higher form of discharge. The flow of the life force is not obstructed but deflected." It is given "a new channel of expression." Pugnacity, hunger, fear, anger, self-regard, acquisitiveness, curiosity, self-display, and sexual desire should be sublimated.

3. Adjustment by *discrimination* is the method to be used in situations which include mixtures of good and bad elements. "Such contingencies can best be met by a process of separation and selection. The good is discovered, lifted out of its uncongenial setting and positively reacted to, and the bad is simply discarded."

4. Adjustment by *accommodation* is adapted to situations which one cannot subdue and to which one cannot surrender with a clear *conscience*. To learn to adapt oneself to such situations makes the unrelenting circumstances at least tolerable and sometimes even serviceable. "Adjustment by accommodation is a second best. It is well to bear in mind that first choices do not always permanently satisfy, for they may be the promptings of inexperience rather than of matured judgment . . . Blessed is the man who can accommodate himself to the realities within the circle of his experience."

5. When the situation is such that there are obstacles that cannot be dominated, and accommodation is impossible, adjustment must be made by *submission.* 'When we firmly resolve to bear our invincible limitations the emotional relief is so great that we marvel why the sensible course was not previously pursued . . . Resignation averts the peril and the blight of a despairing and disrupted personality." One learns "how to gather up the fragments of a shattered dream and to weave them into a fresh pattern of love and duty and service."

With some people the use of the Bible in counselling will be very helpful, in fact, even necessary. With others the Bible may have little appeal. In some cases literature other than the Bible should be used. Well chosen books are great allies of the pastoral counsellor. For the nervously exhausted woman Myerson's *The Nervous Housewife* may do a world of good. Bagby's *Psychology of Personality* is suitable for the emotionally disordered. Also such books as Overstreet's *About Ourselves,* Jastrow's *Keeping Mentally Fit,* and Sadler's *The Mind at Mischief* may often, when loaned to a troubled person, help more than one's own counsel. For those having religious conflicts, books of a constructive religious nature may be used, if the pastor thinks best.

Prayer with the patient will also be an important part of the treatment.

> The greatest service that the minister can do the sinner is to bring him to the place where confession is made before, and help sought from, God, rather than in dependence upon any human being, even the best of pastors. For when one comes into God's presence in all sincerity, those furtive repressions and anxieties are removed; before God he can and must be his honest self; the hidden evil can be dragged from its dark place, and resources of Divine power sought to aid in its removal and in the substitution therefor of nobler interests.[15]

[15] Holman, **op. cit.,** p. 307.

Care, however, will have to be taken in every instance possible that the patient is harboring no mistaken notion about the God to whom he comes in prayer.

And in all his dealings with troubled souls the pastor's great aim should be to arouse Christian faith, and to lead the individual to make a complete committal of life to Christ as the integrating center of personality. Thus very frequently the evangelistic purposes of the pastor may be achieved when he is able to show the troubled one that a right relation to Christ as Savior and Lord is the root out of which the solution to all his other problems may be expected to grow.

### *V. The Necessity for Re-education*

In many instances follow-up work will be necessary, because the process of adjustment may have to be a gradual one. What is called for is a process of re-education, and this cannot take place in the brief compass of a single interview. Some of the necessary follow-up work the pastor himself will do. Repeated interviews or visits with the same individual may frequently be indicated. In addition to inner reorganization, many individuals need a change of environment. They cannot be expected to maintain mental and moral health without a more wholesome mental and moral environment. The fellowship of the church is often a great power in facilitating adjustments. Furthermore, the formation of correct religious habits must be brought about. Frequently old habits must be replaced by new ones. Public and private worship should be encouraged, as well as forms of personal service in which the individual may lose himself to find himself again. And in all of this the personal and continuous friendship and helpfulness of the pastor toward the individual will prove to be invaluable.

But much of the necessary follow-up work cannot be done by the pastor himself, but should be done by others who are competent to do it. And it is also important to recognize that while there are many problems on which the

pastor can and may advise, yet there are types of problems with which he is not capable of dealing for lack of the requisite training or experience. These should be turned over to medical or psychiatric care. That is, where there seem to be physical ailments involved in the patient's troubles, or when a real psychosis is suspected, the case should be referred to a medical practitioner or consulting psychiatrist as the case may require. The general guiding principle may be stated thus: the pastor deals with the building up of spiritual personality, the psychiatrist with cases of mental mal-adjustment; but this is subject to many modifications. And even when the doctor has examined and advised a patient, he may frequently call upon the pastor to assist in the course of treatment prescribed. Thus minister and physician can co-operate, and where this is done in Christ's name it may be thought of as a modern combination of the healing and teaching ministries of the Lord himself. For a sound mind in a sound body is the Christian ideal.

# Life Factors and Tendencies.

THE MANAGING EDITOR.

## "Thou Art a Stone"—"I Will Build My Church".

There are not a few architects, theoretical or practical, today proposing Christian reconstruction. There is widespread insistence that radical changes are needed in the structure of the "Church."

"Religion and the Church Tomorrow," is the theme of many a magazine article, newspaper discussion, and not a few books. This happens to be the exact title of a very interesting and valuable volume recently collected and edited by Fred B. Wyand and published by the Cokesbury Press. It is not of this particular volume that we are now thinking. We rather direct attention to an obvious danger that essential principles may be overlooked in the sincere and eager desire to bring organized Christianity into truer conception of its task, and more effective dealing with that task. This danger is all the greater by reason of the fact, increasingly manifest, that the present Christian organization is far from ideal. It does not embody in any adequate degree the spirit and purpose of the Founder of the Christian faith. Nor does it meet the need and the opportunity which lie so impressively at hand in the world of to-day. It was not constructed to be a world renewing agency.

In some quarters there is eager emphasis on world tasks requiring religious inspiration, planning and effort. There is feverish concern quickly to bring about reconstruction of the mechanism of the church in the hope that it can be made speedily to mold the present confusion and chaos more nearly to the heart's desire for a righteous order.

One recent writer complains that theological seminaries have been seriously deficient in the courses of training for the minister, and this chiefly because they were "Bible centered." Surely this is a strange place for a minister to be

seeking for the source of evils of theological education. To be sure the Bible can be treated in a way to exalt it above Jesus Christ and, indeed, under the constraint of theories which make it difficult if not impossible for God himself to get free, living access to the minds, hearts and ministries of those who assume to be his special servants and representatives. Still, if the Bible is abandoned or subordinated, where shall we find the "center of reference," the testing touchstone for our message? We shall certainly not prove ourselves more Christian by moving any further away from the Christ. It will be only as we come nearer to his heart, give heed to his program and learn well his method that we may hope to share in the building of that ideal order of humanity for which his constant term of designation is "the Kingdom of God."

At Caesarea Philippi Jesus reached the point in his "training of the Twelve" where he felt that his great objective could begin. In the last analysis of insight, and at the first step of progress, he places clear, convinced definition of a personal experience of himself. He draws from Peter the declaration of a conclusion born out of a long period of intimate association and of extended and varied observations. For Peter, he is "the Christ, the Son of the Living God." Going back of Peter's profession, Jesus interpreted it as being a revelation as well as a reasoned discovery. 'Flesh and blood had not revealed it to him but the Father in Heaven.' Peter and God were so far agreed in the interpretation of Jesus. The Son of God has been grasped as such by a man who had come to know him as uniquely the Son of Man. In coming into this experience Peter had become a living stone, a vital building stone for the temple of a new humanity which it was the work of Jesus as the Christ of God and the Son of Man to construct.

Thirty or thirty-five years later Peter will be affirming, with matured experience, that regenerate men gripped by the power of the resurrection life are the "living stones" out of which the temple is built for the divine indwelling

in a human social order. Having one such stone Jesus could begin his building. That stone will require yet much purification and polishing, much adjustment both to the plan of building and to the other stones which he uses. But he has the essential fact of experience which enables Jesus to claim that he does now correspond to that prophetic name which Jesus had given him at their first meeting in the Jordan valley. It needs to be emphasized for our restless and eager generation that only men and women who have experienced in Jesus a union with God have a right interpretation of humanity, that only in such experience can any true progress be made in social building.

But we must go beyond that. "I will build my Church." Not in some far-off age and in some other world will Jesus build. He will build in the present, but his building will create a new age. It is a delusion if we persuade ourselves that we are 'living stones' while we are unwilling to allow the Master builder to fix us in our place in that structure which he has set to erect as the home, the base, the workshop, the progressive and prophetic institution which is to house and hold and direct those who enter the Kingdom of Heaven. If we are not prepared to be built into that structure we have not had the experience on which the Master can count. It is well for us always to keep in mind that when "many believed on him" at his first feast in Jerusalem, "he did not trust himself to them"—their faith was not such as to make them trustworthy for his purposes. They claimed him but he could not own them.

On the bed-rock of God and man united in experiencing and interpreting Jesus of Nazareth the Church of God must be built in human history. To follow Jesus in the adoption of another figure, to introduce the responsible function of all who are really his, "the keys of the Kingdom of Heaven" can be committed to no man who has not learned to say, out of a deep experience and not merely as an article of a creed; "Thou Art the Christ, the Son of the Living God." But having said that, one must accept the keys, open the door and go in and out between God and men.

## The Churches and the Government.

In many ways the churches and the National Government have been coming into fresh relations during the last few years. Some of the trends of the day are wholesome, while some of them are fraught with much danger. Dependence of the churches on Government support inevitably lead to submission to Government control. Recognizing the service which the churches can render in the carrying forward of social programs of relief and reconstruction may easily obscure the principle of the independence of Church and State. The acceptance of right relations and the cultivation of co-operation for the general welfare easily grow into more and more.

In the very extensive borrowings of money by churches in recent years, and difficulties which economic and financial conditions have made for meeting obligations have imperceptibly brought the churches into unexpected relations with the Government. While this debt indulgence was proceeding, changes in the national banking system have also been in process. One result is that Government officials have become definitely conscious of church obligations to national banks. Recently it has been made known that the Government proposes to take definite cognizance of church obligations to the national banks. The generous offer is made of expert assistance on the part of the Government to the churches for devising ways and means of meeting their obligations to the banks. A little reflection will enable anyone to see that this is a situation full of danger. This is only one example, quite recent and quite significant, of the ways in which political and ecclesiastical concerns are overlapping, and of relationships which may become embarrassing. The activities of the Government in behalf of education have brought many of our church schools into definite alliance with the Government along financial lines. All this is a process which once started becomes more and more extensive and more and more diffi-

cult to check. It is high time the churches should take stock of themselves and take warning. While accepting more and more responsibility for the general welfare of the people it is most important that the churches shall retain their entire independence and complete autonomy. This cannot be done if we accept financial dependence on the Government and business control by the Government. The churches need once for all to take their hands out of the Government's pocket; and to say to the Government: Keep your hands off our affairs.

While the above was being typed a letter fell under my eye from a pastor seeking counsel in a case where the United States Government had offered to build a "hut" for the Boy Scout Troup of a Baptist church. Suppose the Government should build ten thousand such huts for ten thousand scout troups. Then let a war come on. The Government may wish to use these huts, and to give military instruction to the scouts of these troups. What will pastors and churches say in such a situation? State totalitarianism is proceeding.

# Book Reviews

## I. EDUCATION AND WORSHIP.

**The Church At Work in the Modern World.** Edited by William Clayton Bower. The University of Chicago Press. 1935. 304 pages. Price $2.00.

The several authors, under the direction of Professor Bower, of the University of Chicago, justify this volume on the ground that the separate activities of the church have been treated in many recent books, but few modern writers have undertaken to present the church as a whole and "the operation of Christianity as a total movement in contemporary culture." Within the past decade a new world has been in process of birth, and it is a question open to debate as to whether or not the churches have even discovered this fact, to say nothing of having adjusted their programs to meet its demands. The church, representing the present day organized Christianity, needs to be new-viewed and reorganized. "Its work is not only to be carried on in the present changing social order, but if it is to exert an effective spiritual influence upon society, it must relate itself in a dynamic and creative way to the other social forces that are at work in the modern world."

The authors selected are recognized authorities in their several fields. Needless to say, they represent the University of Chicago viewpoint, a viewpoint thoroughly unhampered by the claims of traditional orthodoxy, and frankly and avowedly liberal. Yet throughout there is high and reverent regard for the church, and the evident conviction that it still has a great part to play on the stage of human action. The authors constitute a rather remarkable array of scholars who have brought their scholarship in a number of the major fields of theological thought to bear upon the

functions and the future of the church. Professor Bower, dean of the Department of Religious Education of the University, writes the first and the last chapters—"The Growing Point of Christianity," and "Facing the Future." In between Professor Samuel C. Kincheloe writes on "The Local Church and Its Community." Dean Shailer Mathews contributes "The Co-operation of the churches;" Psychologist Edward Scribner Ames furnishes the chapter of "Religious Ceremonials and Their Symbolism;" Dr. Charles Thomas Holman, Professor of Pastoral Theology, deals with "The Church's Work With Individuals;" Dean Shirley Jackson Case outlines "The Task of the Preacher." If for no other reason, this book is valuable because of its presentation of these many-sided views of the church by a group of men noted for their high place in the world of scholarship and for their courageous application of Christian principles to modern conditions. G. S. Dobbins

**A Help to the Study of the Holy Spirit.** By William Edward Biederwolf. Fourth Edition. Introduction by William G. Morehead, D.D. Zondervan Publishing House, Grand Rapids, Mich. 1936. 127 pages. Price $1.00.

This carefully wrought guide to the study and understanding of the Holy Spirit comes out in a new edition, more than thirty years after its first printing. It undertakes to be an analysis and arrangement of the Bible teaching, the author rightly holding that the experience and the understanding of the work of the Holy Spirit should always be in dependence upon the Word.

The author had studied the numerous books on this very important subject current in his day. Some important works have since appeared, chief of which is Robinson's profound volume, *The Christian Experience of the Holy Spirit.* Still this volume is a highly useful handbook. Personally the reviewer thinks that the interpretation of the

matters of the "baptism," the "filling" and the "sealing" could be made much more true to facts and to the New Testament than one finds here. The reviewer thinks also that the teaching concerning "the unpardonable sin" fails, as is commonly the case, to grasp the meaning of Jesus.

There are a few slips but they will not trouble the reader. Arminian appears as "Armenian" on p. 124. It is tribute to the thoroughness and the scholarly quality of Dr. Biederwolf's work that it is made so easily available for this generation. It is to be hoped that it will stimulate fresh studies in the Holy Spirit and fresh experience of his grace.

W. O. Carver

**Building Spiritual Foundations in the Family.** Edited by L. Foster Wood for the Committee on the American Home of the Northern Baptist Convention. 1936. 75 pages. Price 25 cents.

Here is a seventy-five page paper bound booklet worth more than many ponderous volumes dealing with the immensely important subject of the modern family. The committee, facing the baffling problems that confront parents in the building of Christian home-life in our day, felt that a course on the spiritual foundations of the family should be provided, and so organized that it could be given in an average church in the course of a month at the midweek prayer meetings. The course is arranged in five chapters with an opening scripture selection and references, with questions and suggested projects for each chapter. The price of the book makes it possible for it to be placed in the hands of many parents who would not purchase an expensive volume, and the arrangement is such that its home study will supplement the public presentation. What better plan could be devised for a month of special prayer services, to which all the parents of the church would be especially invited, in which this excellent treatment would be made the basis for study, discussion, and prayer? The

five chapter headings are as follows: 1. How Can We Make Our Homes More Christian in Their Everyday Life? 2. Building with Youth for the Christian Homes of the Future. 3. Meeting Pagan Influences in the Environment. 4. The Family as a Worshipping Group. 5. The Family and Parent Education Movement in the Churches.

G. S. Dobbins

**Young People's Department of the Sunday School.** By William P. Phillips. The Cunday School Board of the Southern Baptist Convention. 1936. 140 pages. Price forty and sixty cents.

For some years Mr. Phillips, secretary of the Department of Young People's and Adult Sunday-school work of the Baptist Sunday School Board, has been insisting that there should be a complete separation between the Young People's and Adult Departments of our larger Sunday-schools. For the sake of convenience books dealing with young people and adults in the Sunday-school have been combined; but the plan now fully agreed upon is that hereafter there shall be distinctive literature for each of these groups.

This new book by Secretary Phillips is the outgrowth of his many years of experience in the organization, direction, utilization, and teaching of Sunday-school young people. It forms one of the series of new study course books promoted by the Baptist Sunday School Board, and is matched by a similar book on the Adult Department by the same author. Mr. Phillips is nothing if not practical, and into this brief volume he has packed plans and programs for the successful conduct of a Young People's Department that will prove invaluable to all those charged with responsbility for this great and growing department of the church school. Mr. Phillips has kept in touch with new and sound methods in education, and presents throughout a viewpoint of teaching and learning that is in accord with the best educa-

tional thought of our day. His chapter on "The Functions of the Teacher" is especially rich. It is refreshing to see how he conceives the Sunday-school as the church at work teaching, and the Young People's Department as a "co-ordinating church agency." Mr. Phillips is helping to bring in the new day when the Sunday-school, with its various departments, is no longer thought of as an organization apart from the church but as the church itself carrying out its commission to teach. Throughout the discussion organization is considered a means to an end, the end being effective, fruitful teaching and learning. Workers with young people will rejoice that this fine book has at last been made available. G. S. Dobbins

**Taking Hold of God.** By Samuel M. Zwemer, D.D., Zondervan Publishing House, Grand Rapids, Mich. 188 pages. Price $1.50.

This is a "great little book" on Prayer, by one who believes in prayer, and by one whose long and useful Christian career as historian, missionary, author, scholar and teacher is the finest testimony to the efficacy of believing prayer.

The book is divided into twelve chapters: 1. The Antiquity and Universality of Prayer. 2. The Nature of Prayer. 3. Place and Posture in Prayer. 4. The Time Element in Prayer. 5. The Power of Prayer. 6. Hindrances to Prayer. 7. Non-Christian Prayer and Missions. 8. Prayer and Missions. 9. Some Old Testament Prayers. 10. The Prayers of Paul. 11. The Lord's Prayer. 12. The Prayers of Our Lord. These are followed by "A Devotional Service of Meditation" and "A selected List of Books on Prayer."

This is not just *another* book on the subject, nor is it merely an apology on Prayer. Here is a wealth of suggestion, witness and counsel regarding the many phases and angles of prayer. One reads but a page till one wishes to

go on to the end, and the end reached, one is better prepared to offer the prayer for the wide purchase and use of a truly wonderful and helpful volume. F. M. Powell

**Sunday School Officers and Their Work** By Arthur Flake. The Sunday School Board of the Southern Baptist Convention. 155 pages. Price 40 cents and sixty cents.

This is a revision and new edition of an older book by Mr. Flake which has had wide circulation and use. Mr. Flake, who undoubtedly stands out as the greatest organizing genius in the field of Sunday-school work that Southern Baptists have produced, analyzes with careful detail the qualifications and duties of the various administrative officers connected with the modern Sunday-school. After a chapter devoted to the place of the pastor, the next seven chapters are given over to the work of the general superintendent. There follows discussion, in turn, of the associate superintendent, the secretary, the treasurer, the librarian, the chorister and accompanist. Almost any Sunday-school would greatly profit by a study on the part of its officers of this excellent, practical book.

G. S. Dobbins

**Administering Christian Education in the Local Church.** By Oliver deWolf Cummings. The Judson Press. 100 pages. Price 40 cents.

This is another of the inexpensive Judson Press manuals, designed for use by pastors and directors of religious education in the improvement of the efficiency of the church school. The manual has been prepared by the director of Christian Education of the Southern California Baptist Convention in co-operation with the American Baptist Publication Society. It deals briefly with the new viewpoint of Christian education in the church to-day, namely, that the

church itself is an educational institution and that its entire program should be education-centered. A rather elaborate scheme of organization is proposed, to be administered by a "Church Board of Christian Education," whose business it is to build, operate, and correlate a unified program of church school education and activities. The point of view throughout is that the church functions best as an institution for Christian education, with evangelism as the means of enrolling in the school of Christ, teaching and training as the means of growth in the Christian life, and Christian character as the end-product of the total process. The booklet will repay study. G. S. Dobbins

**Historic Chapters in Christian Education in America.** By E. Morris Ferguson. Fleming H. Revell Company. 192 pages. Price $1.50.

There has been felt for some time the need of a new, fresh, up-to-date story of the Sunday-school movement in America. This story has been written in fragments by many authors, but students of the subject have been painfully aware of the lack of a comprehensive and authoritative volume in which the facts have been gathered, correlated, and satisfactorily interpreted. Perhaps no man among us is so well qualified as Dr. Ferguson for the writing of this book. For nearly half a century he has devoted his life to Christian education, particularly in the field of Sunday-school administration. Several of the best books on Sunday-school administration have come from his hand.

The reader is both surprised and charmed at the amount and variety of human interest materials accumulated by Dr. Ferguson in the telling of the story of the American Sunday School Movement. He has caught the flavor of the early pioneer years, and has made to live the men and women who helped make the Sunday-school the most popular religious organization of the past century. He shows how the movement began as a "union" enterprise, and how this

inter-denominational character has affected not only the Sunday-schools themselves but American Christianity as a whole. He has gathered a wealth of accurate information concerning critical events in the history of popular Christian education in this country, and interpreted the results so as to make clear why the Sunday-school has become what it is, and why it has exerted such an enormous influence in modern church life.

Particularly valuable are his chapters on recent developments. The second part of the volume is entitled, "The Rise of the Church School," in which he shows how the Sunday-school became the school of the church, how it has developed a curriculum, and how modern organization has made for an efficiency comparable to the public school system. The final chapter tells of the extension of the church school to include the Vacation School, week-day religious instruction, leadership training, a great variety of interests and activities that extend far beyond the old conception of a school that met for an hour on Sunday morning. No library dealing with modern Christian education will be complete without this excellent volume.

G. S. Dobbins

**The True Functions of the Sunday School.** By Arthur Flake. The Sunday School Board of the Southern Baptist Convention. 168 pages. Price 40 cents and sixty cents.

This book, which is a revision and reprinting of an older book of the same title, is thought by many to be Mr. Flake's greatest work. His "Building a Standard Sunday School" has had wider circulation, but in this book he reveals his philosophy of the place and purpose of the Sunday-school—a philosophy that both reflects the genius of Southern Baptists and has done much toward molding Southern Baptist thought regarding the teaching of the Bible by means of the church school. In this conception the Sunday-school becomes the agency of the church not only in teaching the Bible, but in its fundamental work of enlistment, enlarge-

ment, evangelism, stewardship in giving, missions, denominational support. That is to say, practically everything that a church stands for can be forwarded through its wise use of the Sunday-school organization. The Sunday-school is not magnified as an extra-church organization, but is placed at the center of the church's life, to be used by the church for the achievement of its primary purposes as indicated by the New Testament and determined by modern human need. The study of this book by the entire Sunday-school force would bring new life and enthusiasm not only to the Sunday-school but to every department of the church.

G. S. Dobbins

**Prayers for the Christian Year.** Compiled by Millar Patrick, D.D., Convener of Editorial Committee. Oxford University Press. 1935. 111 pages. Price $1.50.

It has been said that nobody reads printed sermons and printed prayers. Unquestionably this is not true, for volumes of printed sermons continue to appear, and evidently somebody buys and reads them. Books containing collections of prayers appear less frequently, though it is possible that they are more needed, especially by ministers, than books of sermons. This brief volume was prepared by an editorial committee of the Church of Scotland, and grew out of the felt need of a revival of the observance of the Christian year with its calendar of special days and seasons such as Christmas, Epiphany, Lent, Holy Week, the Resurrection, the Ascension, Palm Sunday, Trinity Sunday, and the like. The committee states that many sources have been drawn upon in preparing the prayers, which represent the literature of worship of many ages. The selections have been made with wisdom and good taste, and are uniformly characterized by dignity, intelligence, reverence, and spirituality. The minister's private devotional life as well as his public praying will be enriched through the reading of these prayers.

G. S. Dobbins

## II. THEOLOGY, RELIGION, PHILOSOPHY

**Frontiers of Christian Thinking.** By Frederick C. Grant. Willett, Clark & Co., Chicago and New York. 1935. 179 pages. Price $2.00. The publishers introduce the work as follows:

"The President of Seabury-Western Seminary believes that Christianity's best defense against present-day loss of faith, disunion within the church, and the indifference or hostility of civilization, is to capture the enemy's guns. The reader is urged to take over, in all its implications, the scientific points of view, and the author shows how his religion will thereby be strengthened. He builds a sound doctrine of Christ on a full acceptance of all the findings of higher criticism. He also holds that the validity of Episcopacy need not exclude Christian reunion. Dr. Grant writes as a liberal, but an aggressive one. His faith is reasoned but positive."

Dr. Grant himself says, in a long preface: "Our problems are very real, more real and vexing than many persons now over forty are aware." "Though the full solution scarcely lies with us, we can at least make a beginning and leave things a little better than we found them." "Religion itself stands in jeopardy, these days; and civilization, as hitherto understood, is threatened with extinction. In such an hour, who dares keep silent. Whatever his convictions, if a man possess any, he must own up to them, and set them forth as cogently and persuasively as he can." This he proceeds to do concerning "God and Reality," "The Spiritual Christ," and "Christology," "Why the Church?" "Christian Reunion," "World-Fellowship," and "World Co-operation Through Religion."

The work is dominated by the idea of the "practical" approach to religious problems and the problem of religion, in a 'science-conscious' age. Yet one does not find here in-

difference to the thought foundations and structural scheme of truth and reality. Dr. Grant goes beyond the Ritschlians, with whom he is in extensive agreement, and is more practical than the Barthians, from whom he has gained at least emphasis of conviction.

The cosmic, spiritual factors of life and religion, conceived vividly and realistically as working in the present and conditioning the future give a large freedom and independence with reference to *facts* of history, to institutions, to tradition and to criticism—more independence than a sound philosophy allows, and too much for the very "practical" end in view. The 'historic Jesus' is of no avail unless he is the Living Lord because he is the Cosmic Spiritual Christ. Still, he got into the most powerful movement in history making through a quite definite historical life experience. We cannot be too independent of the life and death and resurrection of Jesus and be effectively related to the Spiritual Christ. You cannot remove the foundations in the experiences of Jesus and establish the foundations of a living Christianity in the Cosmic Christ. This is a book for competent students, thinkers, workers.

W. O. Carver

**The World and God.** By H. H. Farmer, Professor of Systematic Theology, Westminster College, Cambridge. Harper & Brothers Publishers. 1936. 315 pages. $3.00.

The sub-title of this book is, "A Study of Prayer, Providence and Miracle in Christian Experience." It is published in the series known as the Library of Constructive Theology, in which volumes have already appeared by H. R. Mackintosh, W. R. Matthews, H. Wheeler Robinson, F. R. Barry and others. It is a series that sustains a very high type of combination of accurate scholarship and evangelical faith.

The author, who has recently been appointed to succeed that great theologian, widely esteemed for his pro-

found contributions to Christian thought, Dr. John W. Oman, as Professor of Systematic Theology in Westminster College, Cambridge, is already known as a Christian thinker of the first rank through his books, The Experience of God. He thinks clearly and deeply, uses apt illustrations and fitting analogies with ease and with striking economy of words, and expresses himself pleasingly and impressively.

He begins with an analysis of the Christian's awareness of God, in which he reveals himself to man as Succour and as Demand, or as, I think we may say, Saviour and Lord. The fundamental assumption is, as we should expect, that God is, and makes himself known to man as, a person. Then Dr. Farmer proceeds to use this approach in defining revelation. When "God declares Himself to the individual soul in such wise that He is apprehended as holy will actively present within the immediate situation, asking obedience at all costs, and guaranteeing in and through such asking the soul's ultimate succor, there is revelation (p. 87f.)". And then he goes on to make the same approach to the question of miracle. Pointing out that it is a "fatal mistake to begin the consideration of miracle from the angle of a scientific or philosophic concept of natural law" (p. 107f), he indicates that the problem is to be understood truly only in the light of the above definition of revelation. That is to say, a miracle is an event in which God reveals himself to man as Succour and Demand, and it is not regarded in a religious perspective as a religious phenomenon unless that is the case. This provides an exceedingly helpful way of meeting the conflict with science that the phenomenon of miracle is supposed to involve. The conflict is dissolved by removal through definition, a method to which some scientists may object, but which must commend itself to all fair-minded readers as worthy of serious consideration.

It is very much in the same vein that he handles the problem of prayer in the light of the supposed conflict with physical science. He holds not only for the validity of

prayer as personal fellowship with God, but also for the element of petition in prayer. And that leads him quite logically into a consideration of guidance through prayer.

Here is a book that deserves a place in every preacher's library. In fact, one would do well to recommend it to Christians generally. H. W. TRIBBLE

**Meditations On the Cross.** By Toyohiko Kagawa. Translated by Helen F. Topping and Marion R. Draper. 1935. Willett, Clark and Company, Chicago and New York. 211 pages. Price $1.50.

There is no need to tell any reader of this magazine who Kagawa is. In his voluminous writings he touches no subject more central or more important than this. Led at fifteen to accept Jesus Christ as revealer of God, this Buddhist lad came to Jesus with all the freshness and originality of a first believer. With the spirit of an artist and the soul of a saint and the human interest of a prophet and an apostle, he has interpreted and followed Jesus with ever growing insight, ever increasing experience, ever widening range of the meaning the Christ for the redemption and realization of men and for the glory of God.

In following Jesus to the Cross and beyond Kagawa has guided his own experience by the Gospel record, while also he interprets that record in terms of his own experience, with little concern for the established technical terms of theology, but with a vivid sense of reality.

In reading this volume it is important to keep in mind the translators' explanation that: "These pages present a sort of threefold Kagawa: (1) as evangelist preaching to Japanese, the majority not Christians, so that there are Japanese words, illustrations, Biblical references, and a certain amount of repetition of material, and thought; (2) as social prophet, insisting on the service of religion to the cause of social solidarity; (3) as a great Christian, meditating for himself on the greatest fact in human history."

With profound insight, searching analysis, practical application, constant consciousness of the needy human race, Kagawa's meditations are not unified in any system. They do grip the soul and cause one to review his own understanding of the Cross, and especially his acceptance of it as a life principle. The prayers at the end of each of the eighteen "meditations" are among the most valuable features of a very helpful series of studies.

W. O. Carver

**The Doctrine of The Word of God.** By Karl Barth. Translated by G. T. Thompson. T. & T. Clark, Edinburgh, Publisher. 575 pages. 18/. 1936.

Here is the translation that English speaking students of the Barthian Theology have been wanting for a long while. Of all the books written by Karl Barth this is the most important for students and preachers who are seeking to understand his theological position. It is his Prolegomena to Church Dogmatics, being Vol. I, Part I. He set out to treat the doctrine of The Word of God in the first volume, expecting to set forth the doctrine of God in the second, but the work has grown to such proportions that he has had to publish the first in two half-volumes. This is the first half-volume of Volume I, being a translation of the second edition which was published in Germany in 1932. It is expected that the second part of the first volume will be published in German during the coming winter, and will probably be a larger book than the first part. It is to be hoped that Dr. Thompson will immediately begin the work of translating it into English.

This book, that is now available in English under the title The Doctrine of The Word of God, is a statement of the nature and task of Systematic Theology as an interpretation of the Word of God. It is given in two main chapters; the first one dealing with The Word of God as The Criterion

of Dogmatics, while the second deals with The Revelation of God. There is also a rather full and helpful Introduction, in which the task of Dogmatics is defined, as well as the task of prolegomena to Dogmatics. Barth insists that Dogmatics is a science, but not for the reasons that are usually advanced.

Perhaps one may say that the distinguishing feature of Barth's method in theology is his attempt to set aside once and for all the appeal to philosophical world-views, and instead to reckon with the revelation of God that has once and for all occurred in Jesus Christ, and thus to interpret every phase of theology in terms of an event, a transaction, of grace and faith. If that is not new in theology, it is at least refreshing.

In the first part of this book Barth establishes the fundamental position that the Word of God is the criterion of theology. He contends that the Word of God is to be perceived in its threefold form: as preached, written, and revealed. The proclamation by the church of this threefold Word is the material of theology. And always God's Word is to be understood as God's language addressed to man—never as man's language about God. In it God speaks to man commanding his obedience. God is the eternal speaking subject, never the static object of man's faith. God's Word has to do more with God in action (creating, reconciling, and redeeming) than with God in man's description.

If one has had any doubt about Barth's position concerning the knowability of God he needs only to read this book. He affirms positively that God makes himself known to man. The distinction that he insists upon is that man cannot arrive at true knowledge of God through his own rational efforts, but God must and does make himself known to man through his revelation in Christ. He that does not know God in Christ does not know God.

The second part of this book is a profound treatment of the doctrine of the Trinity, one of the greatest ever written. The Trinity is interpreted in terms of revelation, and revela-

tion is set forth in terms of the Trinity. The use of that approach in itself would be sufficient to commend the book even if his discussion and conclusions should not be sound. But as a matter of fact, his treatment is profound and convincing throughout. Any one who accepts the Bible as the basis of his views will have extreme difficulty in setting aside this treatment.

The shift in Barth's thinking, as compared with the early editions of his Römerbrief, can be clearly discerned in this volume. He makes less use of the paradox and dialectic here, and employs a more direct use of the Scriptures. The influence of Kierkegaard, Overbeck, and others has receded into the background, while the influence of Calvin and Luther has come steadily into the foreground. But he does his own thinking. Where a choice is to be made between Calvin and Luther, he sides with Calvin, and at times he differs with him.

Here is a book for diligent study. It is not easy, but it will repay for hard work. H. W. Tribble

**Popular Hinduism.** The Religion of the Masses. By L. S. S. O'Malley. Cambridge University Press, London. 1935. 246 pages. Price $2.00.

The Hinduism described in many books on Comparative Religion is not the real Hinduism of India. Students who ponder the speculative refinements of philosophical Hinduism are studying the theoretical beliefs of only a small percentage of the people of India among the higher classes, while the ideas and practices of the great masses may be ignored almost altogether. Too often a one-sided and relatively false impression of the meaning and content of the religion is to be derived from reading books on the subject. This book can do much toward correcting that kind of impression and giving a fuller knowledge of Hinduism as it is believed and practiced among the people.

In these eight chapters the author attempts to reveal the great variations in belief and practice which exist in different areas and among various classes of the people, while at the same time he points out certain common characteristics. A large amount of relatively new and strikingly interesting material is included. Chapter IV gives a valuable description of popular worship and ceremonies. Chapter V, entitled "Godlings and Evil Spirits," describes certain non-Brahmanical animistic cults not commonly noted. An account is given in Chapter VI of the remarkable practice of deification of human beings, numerous modern examples, including European officers and missionaries, being cited.

The tone of the book is neither censorious nor sentimental, but with dispassionate objectivity the picture of Hinduism as it is lived by Hindus is set forth. The book will give balance to any collection on the subject.

H. C. GOERNER

**The Christian Faith in the Modern World.** By J. Gresham Machen, Professor of New Testament, Westminster Theological Seminary, Philadelphia. Author of "New Testament Greek for Beginners," "Christianity and Liberalism," "What Is Faith?" "The Virgin Birth of Christ." The Macmillan Company, New York. 1936. 258 pages. Price $2.00.

Dr. Machen is always learned, logical, emphatic, clear-cut. That he is dogmatic, argumentative and even pugnacious is also well known. He is deeply convinced that Christianity is to be identified with its conservative historic interpretation. Rather unfortunately, one may think, the standpoint for his interpretation is the Reformation era, and the standard for that era the Westminster Confession of Faith. What goes before that, even including the first century, is read in the light of this relatively modern focal interpretation; all that comes after is tested by that Rule—as the Fundamentalists understand and that rule.

Dr. Machen is not only ready to pay the price of his position but impresses readers as rather glorifying in his antagonisms.

The volume before us is a series of radio addresses intended to meet "the present emergency" as it should be met. The series of eighteen discussions was sufficient for "little more than a beginning" of discussing The Christian Faith. The Bible and its Doctrine of God—including especially the Deity of Jesus—"are present (of course only in summary fashion); but other great elements in the Christian Faith—the Christian view of man and the Christian view of Salvation—are left for future treatment."

The positions of the humanistic advocates are handled with conclusive vigor and clarity. The personal God speaking in history through the Bible, and Jesus as the veritable Son of God cannot be eliminated or subordinated and anything be left that can rightly claim the name Christianity. No one in our day makes this logically more distinct than Dr. Machen. One could wish that his method might leave the Christ more attractive and more contemporarily vital than appears in much of his discussion. As an arsenal for polemic argument this is a fine resource. How much polemic does this generation need? W. O. Carver

**American Philosophies of Religion.** By H. N. Wieman and B. E. Meland. Willett, Clark, and Co., Chicago. 1936. 370 pages. Price $3.00.

As welcome as chart and compass to the distressed mariner should this volume be to every individual who has found himself at sea amidst the flood of recent literature religious and philosophical. Particularly is it a boon to the pastor who desires to read with discrimination and understanding some representative books in the field, but who lacks technical training in philosophy and has neither time nor ability to correlate, compare, and evaluate all that

claims his attention. In this book two expert philosophers of religion have jointely classified, described, and interrelated for the layman the fifty-six American writers in whom he is most likely to be interested. Thus there is made available for him easy access into an intelligent understanding of the whole field of modern American religious thought.

The wide diversity and seeming confusion of the present situation is reduced to order by construing each modern theology or philosophy as an outgrowth of one of four great historical thought-traditions; n a m e l y, supernaturalism, idealism, romanticism, and naturalism. Each of these major groups of philosophies is in turn subdivided into from two to four types, so that a total of twelve distinct classifications result.

In introductory chapters this scheme of classification is explained and a summary historical sketch furnishes a background against which the modern derivating philosophies are seen in proper perspective. There follow chapters treating each of the twelve types, with specific attention to certain individual thinkers who are oustanding representatives of the class to which they belong. Here one may find familiar personalities—John Oman, William E. Hocking, Rufus M. Jones, Albert C. Knudson, D. C. Macintosh, Henry P. Van Dusen, and a host of others—each conveniently labelled and pigeon-holed. The labels are, of course, manufactured and affixed by Wieman and Meland, and might in some cases be disclaimed by their bearers. Indeed D. C. Macintosh, in an article included in the concluding symposium, disowns the appellation "Romanticism" as applied to his philosophy, claiming rather the name "Realism." But the classification are useful and measurably accurate.

The authors have aimed at objectivity and have succeeded rather well in presenting fair, impersonal interpretations of the various views. Only in the closing symposium are the personal views of the writers allowed to color their work. The naturalistic bias of Professor Wieman unquestionably influences the tone and content of his

attempted prophecy of the future of religious thought, with which many readers will heartily disagree. But, since any such prophecy must be of doubtful accuracy, the value of the book as a whole is but slightly affected.

This is a contribution of permanent helpfulness. By using the bibliography as a guide to further reading, students, pastors, and laymen can follow this charted path far into regions where, unaided, they might become lost and confused.

H. C. Goerner

**The Testimony of the Soul.** By Rufus Jones, Litt.D., D.D., LL.D., Author of Studies in Mystical Religion, Pathways to the Reality of God, etc. The Macmillan Co., New York. 1936. 215 pages. Price $2.00.

In the Ayer Lectures for 1936, Dr. Jones gives expression to his maturest thought and makes confession of his richest experience in characteristically clear statement and friendly discussion. There are ten lectures covering rather wide range, and constituting a somewhat discursive and not closely articulated philosophy of religion. In most of the chapters Dr. Jones takes his starting point from some other writer. Particularly engaging and timely is his mild but devastating exposure of the shallow and partial thinking of one of the most striking and popular sermons of the brilliant editor of *The Christian Century,* in which the preacher declared for "social religion" as against "private experience," and affirmed that what men have believed to be transactions of the soul with God in the secret places of the inner life were transactions "in an ethical vacuum."

Under the title "Unexplored Remainders" the inadequacy of all science and rational philosophy is exposed. Readers will at once recall L. P. Jacks when they see the title, "Recovery of the Lost Radiance."

"Whence Comes Ought?" refutes the theories that derive religion as wholly subsidiary to ethics.

"Open Religion" is a term derived from Bergson to afford a caption for a discussion of freedom of experience of the Living God in relation to religion grounded in and constrained by authority.

Of course Dr. Jones is the exponent of active mysticism, not surpassed in this advocacy by any modern mystic. In the final chapter he discusses "That Much Abused Word, Mysticism."

In an Epilogue the author says, "The time has come for the projection of a path of light that will clear away the fog" in which "we have been drifting about in the mists of cynicism and distrust, blowing our foghorn of despair and danger." For this we need "moral enthusiasm." "But the best of all is, there is cosmic free grace working for us." "The celestial luminary . . who is the source and fountain of love, is forever breaking through the veils and working for us even when we fail to see His light and love." "What we need most just now is to discover or rediscover where He has broken in and manifested the grace by which we can conquer and dispel the darkness."

Here is a wholesome, cautious, optimistic challenge to a new era of soundly based assurance and hope.

W. O. Carver

### III. MISSIONS AND HISTORY.

**The Church Through Half A Century.** Essays in Honor of William Adams Brown. By former students. Editors Henry Pitney Van Dusen and Samuel McCrea Cavert. 1936. Scribners. 426 pages. Price $3.00.

This great volume, in honor of the great man, leader, scholar, teacher and Christian Gentleman, William Adams Brown, is just "off the press," too late for the thorough review it deserves, but in time to be announced to our readers in this issue. There is such a compact and comprehensive word about the book on the front flap of the cover, that one quotes it as written:

"A historical account of the most important developments in the life of the American church during the past fifty years. This period has been one of great crises which call for an objective survey of a sort that has not existed heretofore. The subjects covered are: Development in Religious Thought; Science and Theology; The Social Interpretation of Theology; Church and Society; The Institutional Church; Religious and Theological Education; Interpretation of the Bible; Preaching; Worship; Christian Unity at Home and Abroad. Each topic has been entrusted to a writer particularly qualified. The contributors include: Henry Sloane Coffin, Charles W. Gilkey, Emil Brunner of Zurich, Samuel McCrea Cavert, Walter M. Horton, Julius Seelye Bixler, D. J. Fleming, John C. Bennett, Harvie Branscomb, A. C. McGiffert, Jr., Mark May, Adelaide T. Case, Henry P. Van Dusen, Henry S. Leiper, Phillips P. Elliott, Edmund B. Chaffee, Hermann N. Morse.

This book is prepared in honor of Doctor Brown, who retires from his Chair in Theology at the Union Theological Seminary in New York after almost half a century of significant leadership. A biographical essay on his life and

work and a chapter on his contribution to literature are included."

One has not had time to read all of the book, but from reading the Biographical chapter and the second and third chapters, "Doctor Brown's contribution to the Literature of Religion" and "The Liberal Movement in Theology" respectively, along with the "appendices," one unhestitatingly recommends to purchase the book and keep it as an expression—even though one-sided—of the Church in America for fifty years. There is much high and sympathetic—often local-thinking, and while one could wish for more representative viewpoints for America as a whole yet one will find a wealth of history and a high quality of a certain type of thinking concerning Christianity in America.

F. M. Powell

**Varieties of American Religion:** Edited by Chas. S. Braden. Willett Clark & Co. 1936. 294 pages. Price $2.00.

This is a sort of symposium in which representatives of seventeen types of religious thought, submit to the Editor their views, each of his own type. The aim was to select men who were actively engaged in propagating their respective ideas, rather than to choose men from the schools and classroom. The hope was thus to get a more popular and sympathitic view of these various types. One doubts seriously that the outcome justifies the hope, or compensates for the great amount of labor put forth by the capable and scholarly Editor.

The book is divided into three parts: *Part One,* The Goal of Religion as conceived within Traditional Christianity. Seven chapters. 1. *Fundamentalism,* W. B. Riley: Somewhat lacking in cohesion and vigor, but in a much better spirit than usually characterizes this type of writer. 2. *Orthodox Protestantism,* W. H. Foulkes. The best thought out, expressed and most worthwhile chapter in the

volume. 3. *Liberal Protestantism,* Earnest F. Tittle, a great mixture of high and loose thinking, always well expressed. 4. *Radical Protestantism,* Edward S. Ames. The editor recognizes the difficulty of "classifying" Dr. Ames; one doubts that he should be placed within the bounds of Protestantism. One finds little in the religion and less in the thinking that would seem to place this chapter in the volume. 5. *Sacramentarianism,* Geo. Craig Stewart. A keen presentation of the best spiritual and sympathetic interpretation of Anglo-Catholicism. 6. *Barthianism,* E. G. Homrighansen. Hardly an exposition of Barth, but a sort of involved presentation of "What have you?" 7. *Roman Catholicism,* Fulton J. Sheen. An excellent, short chapter on the subject.

*Part Two*: The goal of Religion as conceived in several modern religious movements in America, seven chapters: 8. *Mormonism,* Jno. A. Widtsoe, infinitely more of Mormonism held back than presented in this chapter. 9. *Unity,* Chas. Fillmore. A strong presentation of a very weak case. 10. *Christian Science,* Albert F. Gilmore. The usual vague, special pleading. 11. *Ethical Culture.* Horace J. Bridges. Some culture with little ethics. 12. *Humanism,* John H. Dietrich. Well written nonsense. 13. *Spiritualism,* Mark A. Barwise. A strong argument for a lost cause. 14. Theosophy, A. P. Warrington. It would be a blessing to Theosophy if always an A. P. Warrington could present it.

*Part Three.* The Goal of Religion as Conceived within Judaism in America, three chapters: 15. *Orthodox Judaism,* Leo Jung. 16. *National Judaism,* Solomon Goldman. 17. *Reform Judaism,* Felix A. Levy. These are followed by a "Conclusion" by the Editor, and an Appendex and Index.

Here is a wealth of excellent reading, of varying worth, to while away the hours. There is less of history and theology and more of special pleading than one would expect. To the student of religious history it is evident that much of the material set forth in these chapters, is there in spite of the type the writer represents, rather than out of it. Dr.

Braden deserves the highest commendation for the completion of so great a task, and for securing the hearty, if not always worthy, response from so many representatives of different view points, religious and otherwise.

F. M. Powell

**He Knoweth Not How.** A story of Chinese Baptist Initiative. By Park H. Anderson. Broadman Press, Nashville. 1936. 174 pages. Price 75 cents.

Thoroughly in keeping with the characteristic emphasis of the "new day" in missions is this new type of mission study book. In most mission fields, and certainly in China, the day of the domination and paternalism of the "foreign" missionary has passed. Clearly it is seen that if China, or any other great nation, is to be won to Christ, it will not be by missionaries, but by native Christian workers. More and more Christianity is becoming indigenous, and leadership and control are being placed in Chinese hands, while the missionaries gladly accept the role of advisers, helpers, and teachers, often under the direction of native organizations.

In view of this new emphasis it is quite fitting that the book officially adopted by the Southern Baptist Convention for the celebration of the China Centennial should be a book featuring, not the work of missionaries, but the work of native Baptist workers. Another, and a truly interesting and significant side of the story of Baptist growth in China is recorded.

The author, Dr. Park H. Anderson, has for many years been a missionary in South China. For fourteen years he was president of the Graves Theological Seminary. He relates with the accuracy and vividness of one who knows at first hand the story of the leading of the Spirit among Chinese Baptists.

This is indeed, as Doctor Anderson claims, "a new approach to mission study." It promises to become a popular and permanent approach.

H. C. GOERNER

**Education for Service in the Christian Church in China.** Published by the National Committee for Christian Religious Education in China. For sale by The Christian Literature Society, 128 Museum Road, Shanghai. Paper. 160 pages. Price $1.00.

Under lead of the China National Christian Council, after careful preparation an extensive factual survey of all phases of preparation for Christian service in China was made. Dr. Luther A. Weigle, Yale, went out to China as adviser and counsellor to the Committee. At an extensive conference at Kuling the work of Committee and Adviser was reviewed.

In the light of the factual survey the needs were carefully studied, and the proper methods of meeting the needs. All this is highly important in the face of rapidly changing conditions in China, whereby and wherein the Chinese Christians are assuming responsibility for the Christian movement in their country. This Report of the Survey Commission, reviewed, revised and Edited is, consequently, a document of major importance for all who undertake Christian leadership in China, Chinese and Foreigners alike. All Missionary boards and, especially, their secretaries must study carefully this Report in its bearings on their opportunities, plans and responsibilities.

W. O. CARVER

## IV. SOCIAL AND HOMILETICAL.

**Thunder Over Sinai.** By Edwin McNeill Poteat, Jr. Published by Harper and Brothers. 1936. Price $1.00.

Harper's Monthly Pulpit easily maintains its high standard in this new volume. Dr. Poteat has undertaken a series of studies in the fifth chapter of Matthew, and with a forthrightness characteristic of all his utterances has interpreted the principles there expressed for the day in which we live. By "Thunder Over Sinai," is meant the will of God, "the reverberation of an authentic moral voice, higher than Sinai's tablets of stone." What is God's will for us as revealed in the burning utterances of Jesus on the Mount? The answer is given in such subjects as "Not to Abrogate . . . but to Enforce," "The Compulsions of Brotherhood," "Rite or Right," "The High Cost of Conduct," "Honesty in Rags," "Notes on Pacifism," "Notes on Sharing," etc. With freshness of vision and keen moral discernment Dr. Poteat has spoken to the Christians of to-day a message that needs to be studied and pondered deeply, if we are keen upon finding the mind of Christ and following him. The ethics of Jesus must take a new and deeper hold upon the Christian conscience if the Christian faith would arrest and convince the modern world of its worth.

In the closing sermon the text, "God is Love" is used as the "moral absolute that sounded over Sinai and from which all the lesser codes have derived." Love is at the heart of God and is the final expression of Christian ethics. And it is in the light of this which is eternally in God, whether at Sinai or Calvary, that the author would have us see all the ethical teachings of the Bible. And as love shines out in the teaching, so love must shine out in living under the will of God. So the writer recapitulates and

summarizes his message: "All along through these sermons there has been gradually emerging one central proposition. It may be stated thus: "Any act that is human is morally right; an inhuman act is morally wrong. Jesus has invoked the principle in every word he has spoken without improvising it. The constraints of brotherhood are no more than the constraints of the humane spirit; the priority of right conduct over the rites of worship is based on humane considerations; the grounds for pacifism and the sharing of material goods, and the regard men should have for all men irrespective of the claims of race, culture or locality have no validity elsewhere than in the warmth and power of the humane urge." "The distant and unceasing thunder over Sinai speaks one imperishable word: "God is love."

J. B. Weatherspoon

**Christian Faith and Economic Change.** By Halford E. Luccock. Published by the Abingdon Press. Price $2.00.

"Today cannot be punctuated with a comma, but only with an emphatic period, and exclamation point, a question mark, and a new page . . . We have come to a Year One—an initial stretch of a period to be freshly dated, with break-up of settled patterns and the disturbing emergence of new forces." With this view of the times the first chapter of this brilliantly written and gripping book gives a brief description of things in "The Year One" and particularly the place and mood of the church. One comes to chapter two with a live expectancy, and is not disappointed. Its theme is stated in these striking words: "The word which the world, in fragments and in whole, must learn to pronounce is the greatest and most troublesome word in any language—*We*. Unless men learn to pronounce that word 'we,' as more than a faint murmur, they face infinitely greater disaster than that of forty-two thousand lost, as reported in the book of Judges."

Chapters in "A Vertical Gospel in a Horizontal World," "Implementing a Gospel of Love," "Social Salvation in Religious Terms" and "Obstacles to a Revolutionary Christianity," are such as to stir and hold one throughout. Pastors everywhere should catch the message and spirit of the discussion which shows the relation between the social problem and such basic Christian beliefs as those concerning God, Jesus Christ, man, sin, eternal life, the Cross, and the church. Without identifying Christianity with any economic thing Dr. Luccock tries to follow the implications of Christian faith out into definite social action. Without being dogmatic about particular solutions he voices without hesitation the principles of action together with his understanding of their meaning in specific areas.

J. B. WEATHERSPOON

**The Great Galilean Returns.** By Henry Kendall Booth. Published by Scribners. 1936. Price $2.00.

This study is described as "a survey of the eclipse and rediscovery of Jesus' Gospel of the Kingdom." It endeavors to show how that gospel has been forgotten and lost through the centuries in the various interests and emphases of the church. In the earlier centuries it was theological dogmatism, in the middle ages by a rigid ecclesiasticism and otherworldliness and in modern times by the three-fold force of Capitalism, Industrialism and Nationalism. Allowing for a good deal in the interpretation of Jesus and his teaching with which conservatively minded Christians cannot agree, one must feel the great force of the fact that Christ's will and purpose for his people have been tragically eclipsed by the attitudes and pursuits of the church itself as it has yielded to the spirit of the ages in seeking to preserve its own life. The increasing insistence that Christianity should reclaim the moral outlook of its Lord cannot be stopped,

and it is high time that conservative Christians should become its voice. The inescapable logic of true Christian conservatism is moral passion which is social.

J. B. WEATHERSPOON

**The Living Fountain.** By Karl Heim. Published by Zondervan. Price $1.00.

The author of these sermons is a celebrated European Theologian, professor in the University of Tübingen. He has written on subjects that have a wide appeal and are often used by pastors in their pastoral and evangelistic preaching: "Overcoming Doubt;" "What Must I Do to Be Saved?" "The Elevated Christ;" "The Calling of the Publican;" "The Power of Witnessing;" etc. One is struck by the simplicity, quietude, warmth, earnestness, and spiritual insight of these presentations. J. B. WEATHERSPOON

## V. MISCELLANEOUS.

**The Making of a Man.** By the Dean of Windsor, with a foreword by Beverly Nichols. Scribners, 1936. 133 pages. Price $1.50.

This is a gem of wisdom, love, truth and Christian yearning by a man who unites two ages and two worlds in a heart eternally young and in a mind forever growing and continually learning. The Dean has accumulated through the years life's richest heritage, the friendship and confidence of a group of young men, actors, writers, business men, soldiers, etc. These have come to love him so much, value him so keenly and trust him so thoroughly that they often go to him or bring him to them and in the intimacy of almost a family atmosphere, they discuss their problems, seek his advice and, of course, *give* him advice! They urged him to write down some of those "colloquial" talks about life, and at last he yielded—we should have been infinitely poorer, if his young friends had not prevailed. There is such a telling word about this book on the back jacket, that one cannot do better than give it:

" 'The thought contained in this book is of a nature to change a man's life,' writes Beverley Nichols in his foreword. 'Here is a wise man speaking—a man who is kindly yet shrewd, with his feet set firm on this earth, with his heart a little way above it.'

"The book is an intimate and frank discussion of the practical problems of everyday life—especially as they affect young men and women who are coming to grips with the world. What the Dean says here about friendship, about respectability and righteousness, about the necessity of understanding men as men, about self-respect, about the building of character, is not the theorizing of a solitary writer but the outcome of long, friendly, searching talks with a

group of young writers, actors, business men—representing every phase of opinion in politics, sociology, and religion.

Here is the kind of common sense about modern life that the young man of today will welcome and heed. There is no sugary sentiment or "inspirational" blah about it, but a clear-visioned, intelligent, affirmative consideration of vital truths which are in grave danger of being neglected."

As one reads the foreword from one of this group of the Dean's "Young friends," one longs to be a member of that group, but as one reads the rich, ripe wisdom as the author talks to his boys, one longs to be worthy of the confidence and companionship of the *thinking* young men of one's community. To read and study this little volume is to *begin,* at least, the making of a man of one's self.

F. M. Powell

**Kagawa: An Apostle of Japan.** By Margaret Baumann, New York. 1936. The Macmillan Company. 95 pages. Price 75 cents.

Those who have read Axling's Kagawa, or even Miss Topping's brief booklet, "Introducing Kagawa, will find no new facts in this volume. They will find a little volume written with dramatic instinct, presenting, describing, interpreting Japan's prophet of the Jesus' way of life in the several aspects of his work, all except his evangelism. This is not presented as a definite form of his work and gets scanty attention incidentally, which is a pity.

There is a bit too much painting of pictures with arrangements of facts and heightening of color for effect. Nor are the facts always quite accurately grasped. The author misses by fifteen years the date of Perry's opening visit to Japan and speaks of his 'blockading the Japanese ports' (sic!). She misses by five hundred years the date of Buddhism's introduction into Japan and gives an erroneous

statement of how it entered. Her historic sketch is so fragmentary and unnecessary that it would have been better to omit it.

The temptation to overplay Kagawa's physical infirmities catches this author, as it does so many who write about him. The same must be said of the stories about his popularity as an author. Surely the facts of this popularity and usefulness are sufficient without overdoing.

The defects of the work are relatively minor and unimportant. It is a truly fine brief intepretation, but not a first class biography.

W. O. Carver

**A Keen Look at the Last Book of the Bible.** By E. Perkins. Fleming H. Revell Company, New York. 1936. 128 pages. Price $1.25.

In the Prefatory note the author writes: "This book does not presume to be 'another Commentary on the Revelation,' although it comments more or less in certain places." "No claim is made to scholarship, not even to a working knowledge of Hebrew and Greek." "We make no apology for adding to the long list of books on the Book of the Revelation, because *we submit convictions and illuminations on certain points which no writer or teacher has ever offered,* at least, in so far as we have been able to discover."

"The Authorized Version" is mainly used, but references to other versions are made from time to time. A few quotations will indicate the nature and character of the book:

The interpretation (p. 11) of Rev. 1:3 is "For the many who are willing to hear, there is only one, here and there, who will take time to read and study the marvelous message." Under the head, "What It's All About!" the author writes: "A Demonstration—panoramic—was given to John the Beloved of the program of events which will mark the

closing of this age and the return of Jesus Christ to earth" (p. 7).

The "twenty-four elders" are "Real believers, the true church, overcomers, the 'twenty-four elders,' the Lamb's 'wife,' all the same folks!" (p. 24). The interpretation of XII: 14 is: " 'Where she hath a place prepared of God' which we believe refers to the capture of Palestine by the British in the recent World War and their opening of it to the Hebrew people" (p. 59). "This time 'Israel' will *'fly,'* travel by air (by this time air travel will be the most prevalent mode) 'into—her place'" (p. 61).

On pages 46 and 47 there is a diagram of "The Book of Revelation—The Seven Years."

In the comments on chapter XXI there are quoted some calculations on the size of the city: "7,920,000 feet cubed equals 497,793,088,000,000,000,000 feet. Reserving one-half of this space for the throne and court of heaven and one-half of the remaining for streets, we have 124,198,273,000,-000,000,000 rooms." Etc., etc.

W. Hersey Davis

**After Fifty Years**. By L. O. Dawson. The Broadman Press. 1935. 230 pages. Price $1.25.

Few men among Southern Baptist ministers are better known or more deeply loved than Dr. L. O. Dawson. For fifty years he has rendered noble and effective service for Christ and his kingdom, for forty years as pastor, and during the past ten years as teacher of young ministers at Howard College, Birmingham, Alabama. One might expect this to be a book of reminiscences, but it is not; rather, as the author himself expresses it, it is "a view of the gospel ministry as seen by a man who has spent more than fifty years in that blessed service." Dr. Dawson's preaching,

teaching, and writing have through the years possessed a quality of originality and freshness found in few men. Whatever his mind touches it shapes up into that "something different" which makes for piquancy and charm. For pure enjoyment it would be difficult to find a book dealing with the work of the ministry to surpass this volume, with its homely wit, its shrewd insight, its rugged simplicity and downright honesty. The reader is immediately intrigued by such chapter headings as "Where the Shadows Fall," "Where Daylight Lingers," "Pitfalls," "I am a Bell Ringer," "The Dreamless Sleep," "On the Shelf," "The Sheep of the Shepherd." The minister, young or old, who misses reading this book will have deprived himself of a happy half day and a soul enriching experience. G. S. Dobbins

**Religion and the Church Tomorrow.** Fred B. Wyand, Editor, Nashville. 1936. Cokesbury Press. 221 pages. $2.00.

The writers of the ten chapters here assembled, and their topics are:

The Need of Religion, by Albert W. Beaven.
Its Social Content, by Francis J. McConnell.
Its Pacific Goal, by Roy H. Abrams.
Its Contribution to Mental Health, by Karl R. Stolz.
Its Christianizing Quality, by Jesse M. Bader.
Its Christian Education Program, by John W. Shackford.
Those in the Pulpit, by Lynn Harold Hough.
Those in the Pew, by Roger W. Babson.
Its Administrative Technique, by William H. Leach.
Its Organic and Spiritual Unity, by Samuel McCrea Cavert.

All the titles suggest at once the line of discussion except that Dr. Bader's subject might not at once suggest "evangelism." The discussions are all thoroughly modern with-

out being "modernistic." The practical interest dominates throughout. The approach is popular. It is a fine volume for laymen as well as ministers, all of whom need to study the topics here presented and to ponder well the way of presenting the Christian message to the men of tomorrow.

W. O. Carver

**Pastoral Problems.** By W. B. Riley, A.M., D.D. Fleming H. Revell Company. 192 pages. Price $1.50.

Dr. Riley has had a wide and varied experience as pastor, teacher, and as president of the Northwestern Evangelical Seminary of Minneapolis. He is best known as a militant fundamentalist, whose vigorous defense of orthodoxy has attracted wide attention. The publishers characterize the volume as "A Handbook of Sane and Practical Suggestions on Every Phase of the Ministry." The book might better have been entitled, "Pastoral Techniques," since it does not deal primarily with the difficult situations which the pastor confronts but rather with his ordinary routine of duties and responsibilities. Such elementary matters as administering the church ordinances, performing a wedding service, conducting a funeral service, transacting church business, pastoral visitation, church finance, church organization, soul winning, and missions are dealt with in the light of long and successful experience and extended observation.

Dr. Riley approaches the realm of "problems" when he deals with "Managing Church Troubles," "Managing the Music and Musicians," "The Problem of Appointment," and "The Problem of Preaching." The young minister will find in the book a wealth of helpful suggestions, and even the seasoned pastor will find much that is refreshing and valuable. Dr. Riley's vigorous, even dogmatic style, makes

the book unusually readable, though the reader is compelled to pause occasionally to reflect as to whether or not the average pastor could take the author's advice and "get by" with it. Not every man possesses Dr. Riley's superb self-confidence nor his driving personality. At any rate, the book tends to put red blood in the pastor's veins to the end that he may stand without apology as God's ordained man in the leadership of his church. Whether you agree with Dr. Riley or not, you will not want to lay the book down until it has been finished—a tribute that cannot often be paid to a "handbook."

G. S. Dobbins

**Prophetic Preaching.** By William R. Rigell.

**Blue Galilee.** By James H. Thayer.

Published by the Broadman Press. Price $1.00.

Dr. Rigell has written in ten sermons a study of the ministry of John the Baptist, a study which will be of interest to preachers although not made exclusively for them. We who endeavor to preach are always drawn to those who essay to renew our ideals and freshen our souls. In this volume the prophetic character of the Forerunner is set forth in such a way as to bind us afresh to the sources of goodness and power from which he drank. One finds serious treatment of such subjects as the prophet's training, mission, message, modesty, courage, and power.

In Dr. Thayer's volume we have not sermons, but brief essays, fifty-two of them within the space of one hundred and thirty pages, which will be delightful reading in the devotional hour. The author expresses himself well and gives himself to thoughts that are always uplifting. To have a book like this around to nibble upon is often quite refreshing.

J. B. Weatherspoon

**Christian Materialism.** By Francis J. McConnell. Published by Friendship Press. 1936. Price $1.25; and 60 cents (paper).

Here is a study of Christian stewardship, with these great subjects—getting, spending, and giving. One can comprehend the meaning of stewardship only as he grasps the principles of getting and spending. Along with the economic discussion there runs an inspiring spiritual emphasis. Dr. W. H. Denison, of the United Stewardship Council, says, "Every person interested in Christian stewardship and missions will find it helpful and challenging. Human values, social consciousness, world Christianity are emphasized by Bishop McConnell in his unique way."

J. B. WEATHERSPOON

**The Christian Faith at the Nation's Capitol.** By Rufus W. Weaver.
**This Questioning Age.** By Frank B. Fagerburg.
**Bridge Building.** By Herbert W. Virgin.
Published by the Judson Press. Price $1.00.

These additions to the Judson Press Sermons will be wecomed by many pastors. Dr. Weaver, sometime pastor of the First Baptist Church of Washington City has given to the public a volume illustrating his own ministry in the nation's Capital. There are also facts of history, descriptions of modern trends, and a serious diagnosis of some of our greatest political, economic and religious problems. Dr. Weaver speaks seriously out of a wealth of knowledge on subjects that every minister ought to study in these critical times.

Dr. Faberburg makes his second contribution to the Judson series in a remarkably worthwhile volume of sermons to young people on questions that they are asking all over

our country. It is a most interesting book, appetizing, apt, honest and helpful.

The volume by Dr. Virgin consists of selections from the ministry of a city pastor. That they were highly valued at home is witnessed by the fact that an Introduction is contributed by the chairman of Dr. Virgin's board of deacons. The sermons are scripturally based and are illuminated by illustration from many sources, particularly the wide experience of the preacher himself.

J. B. WEATHERSPOON

**God The Christlike.** By James Robertson Cameron. The Cokesbury Press, Nashville. 242 pages. Price $2.00.

One finds it rather difficult to classify this book. It is not a theological treatise, and yet it is not to be put in the class of devotional literature. Perhaps it is a happy medium between the two. The theme is the conception of God that we find embodied in Jesus Christ, and yet the major part of the volume is taken up with delineating and interpreting the life and character of Christ. God the Christlike is infinite love, 'omnipatience' rather than omnipotence, the light that beautifes and purifies life. Jesus Christ introduces a way of life that is altogether lovely and joyful.

The chief virtue of this volume is its charming language. It is poetic prose of a very choice sort. The author does not treat topics, makes no use of outlines, attempts no exegetical or theological interpretations. He simply comments in an intriguing manner upon events and teachings that make up the New Testament portrait of Jesus.

H. W. TRIBBLE

**Asking Them Questions.** Oxford University Press, London, New York. 1936. 243 pages. Price $1.50.

"Here are forty-five answers to questions on Religion asked in the Boys' Club of St. Giles' Cathedral, Edinburgh, a record of difficulties felt perhaps by intelligent young people everywhere."

Mr. Ronald Selly Wright, in charge of the *St. Giles' Cathedral Club,* Edinburgh, gave to each of the boys a blank paper and asked him to write on it "any question concerning the Christian Faith which perplexed him." Here are the actual questions written down—and a revealing lot they are. Then here are the answers which Mr. Wright procured from forty-one leaders of Christian thought and life. No other word is needed to cause any awake leader of religious life to say that here is something to help him know and do his task.

W. O. Carver

**God In Action.** By Karl Barth. Translated by E. G. Homrighausen and Karl J. Ernst. Round Table Press. 1936. 143 pages. Price $1.75.

Here are five articles, or addresses, that first appeared in Theologische Existenz Heute. They are presented in this volume in easy-flowing translation for the purpose of helping English and American readers to a clearer understanding of what Karl Barth is trying to say to us. The chapter dealing with Revelation will prove especially helpful if read in connection with volume I of Barth's Dogmatik, which is now available in English. The chapter on The Church will be read with keen interest because of the present church situation in Germany. Barth is an exile from Germany because he refused to compromise his faith

in Christ for the sake of the Nazi program. The address on The Christian as Witness takes us into a clear statement of the heart of Barth's message. H. W. TRIBBLE

**The Power To See It Through.** By Harry Emerson Fosdick. Published by Harper and Sons. 1935. Price $1.50.

These "sermons on Christianity today," as the author describes them in a sub-title, present Christianity as the only available power for the solution of personal and social ills of humanity. As all the world knows, Dr. Fosdick's emphasis is not upon the theological expression of Christianity, but upon its practical ethical application to life as it furnishes vision, courage, endurance, recovery, loyalty and vital goodness. One finds in these sermons a basic emphasis upon individual religious experience as an essential preparation of men for life's challenges. They are uniformly characterized by the vigor, ethical insight, prophetic courage, and simplicity and beauty of expression found in all of Dr. Fosdick's writings. They are a distinct contribution to homiletical literature.

J. B. WEATHERSPOON